VEDIC RELIGION

THE TAITTIRÎYA UPANISHAD

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THE

TAITTIRÎYA UPANISHAD

with the commentaries of

SANKARÂCHÂRYA, SURESVARÂCHÂRYA

AND

SÂYANA (VIDYÂRANYA.)

TRANSLATED INTO ENGLISH

BY

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PREFACE.

The Taittirîya-Upanishad is so called because of the recension (sâkhâ) of the Krishna-Yajurveda to which it is appended. It is the most popular and the best-known of all the Upanishads in this part of the country, where the majority of the brahmins study the Taittirîya recension of the Yajurveda, and it is also one of the very few Upanishads which are still recited with the regulated accent and intonation which the solemnity of the subject therein treated naturally engenders. The Upanishad itself has been translated by several scholars including Prof. Max Muller; and the latest translation by Messrs. Mead and J.C. Chattopádhyàya, of the Blavatsky Lodge of the Theosophical Society, London, is the most 'soulful' of all, and at the same time the cheapest. A few words, therefore, are needed to explain the object of the present undertaking.

Sankaràchârya and Suresvaràchârya are writers of highest authority belonging to what has been now-a-days marked off as the Advaita school of the Vedánta. Every student of the Vedánta knows that the former has written commentaries on the classical Upanishads, on the Bhagavadgîtâ, and on the Brahmasûtras, besides a number of manuals and tracts treating of the Vedânta Philosophy, while among the works of the latter, which have but recently seen the light, may be

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mentioned (1) the Brihadâraṇyaka-Upanishad-bhâshya-Vârtika, (2) the Taittirîya-Upanishad-bhâshya-Vârtika, (3) the Mânasollâsa,* (4) the Praṇava-Vârtika, * and (5) the Naishkarmya-siddhi. The first four of these are professedly commentaries on Sankaràchârya's works, while the last is an independent manual dealing with some fundamental questions of the Vedânta.

As the subject is treated of in the Brihadâraṇyaka-Upanishad from different stand-points of view and in great detail, it is the one Upanishad, in commenting on which Sankaràchârya evidently seeks to present an exhaustive rational exposition of the Vedic Religion by fully explaining every position as it turns up and examining it from several points of view, whereas in his commentaries on other Upanishads he contents himself with merely explaining the meaning of the texts and shewing, only where necessary, how they support his advaita doctrine as against the other doctrines which seek the support of the Upanishads. It is certainly for this reason that Sureśvarâchârya, who undertook to explain, improve, amplify and supplement the teachings of Sankarâchârya, thought fit to further expound the latter's commentary on the Brihadâraṇyaka-Upanishad. This exposition forms the colossal work known as the Brihadâraṇyaka-Upanishad-bhâshya-Vârtika, which is held to be of no less authority than

* The Mânasollâsa and the Praṇava-Vârtika, the two smallest works of Sureśvarâchârya, have been made accessible to the English-reading public in the "Minor Upanishads" Vol. II. issued in this (THE VEDIC RELIGION) Series.

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the bhâshya itself and is more frequently cited by later writers on all knotty points of Advaita, as expounding its philosophy with greater precision. Much need not be said here as to Suresvaràchârya's marvellous power of exposition, since the readers of this series have been made familiar with it through the Mânasollâsa, which is only a condensed statement of the first principles of the system as developed in the commentary on the Upanishad and of the main lines of argument on which he proceeds to establish them.

Not quite so exhaustive, however, is either Sankarâchârya's or Suresvaràchârya's commentary on the Taittirîya-Upanishad. The only reason for the latter's writing a vàrtika on the bhâshya of the Upanishad seems to me to have been the high importance of this classical Upanishad as exclusively treating, among other things, of the five Kosas (sheaths of the Self). As the doctrine of the Kosas is the pivotal doctrine of the Vedânta on its theoretical as well as its practical side, students of the Vedânta should be thoroughly familiar with it before proceeding further in their studies. Accordingly, in an attempt to present to the English-reading public the Vedànta Doctrine as expounded by the two great teachers, it is but proper first to take up the Taittiríya-Upanishad.

As though to make up for the want of that thoroughness in Sankaràchârya's and Suresvarâchârya's commentaries on the Taittirîya-Upanishad which is so characteristic of their commentaries on the Brihadâraṇyaka,

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Sâyaṇa (or Vidyâraṇya, as some would have it), that prolific scholiast on the Vedic literature, has written a commentary on the Taittirîya-Upanishad which is at once thorough and lucid. Though in interpreting the original text of the Upanishad Sâyaṇa differs slightly here and there from Sankaráchârya, he follows the great teacher very closely on all points of doctrine, and quotes profusely from the writings of the two great leaders of the school. In fact, Sâyaṇa's Introduction to the study of the Upanishads is, as its readers are aware, made up of long extracts from the Vârtikasâra, a lucid digest of Sureśvaráchârya's Vârtika on the Bṛihadâraṇyaka-Upanishad. Into his exposition of the Taittiríya-Upanishad, Sâyaṇa introduces, in appropriate places and in a concise form, the various discussions embodied in the Vedânta-sûtras, so that by studying this exposition the reader is sure to obtain a comprehensive view of the contents of the Vedânta-sûtras and a fair insight into the true relation between the Sûtras and the Upanishads.

The work now presented to the public contains a literal translation of the Taittirîya-Upanishad, and of Sankarâchârya's and Sâyaṇa's commentaries thereon. Of Sâyana's commentary, only such portions—and they are very rare—are omitted as are mere repetitions of Sankarâchârya's commentary. Sureśvaráchârya's vârtika is in many places—especially in the Śikshâvallí—a mere repetition of the bhâshya ; and therefore it is only where the vártika explains the bhâshya or

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adds to it something new, that the vártika has been translated. A few notes have been extracted from Ânandagiri's (or, more properly, Ânandajnâna's) glosses on the bhàshya and on the vârtika. I have also added some notes of my own where they seem most necessary.

The Sanskrit Text of the Upanishad is given in Devanâgarî, followed by the English rendering of the Upanishad printed in large type (*pica*). Then follows the English rendering of S'ankaràchàrya's commentary printed in a smaller type (*small pica*). The English translation of Sâyana's Commentary as well as the notes from Suresvarâchârya's Vàrtika and A'nandagiri's Tîkà are given in a still smaller type (*long primer*), these notes being marked (S.) or (A.) or (S. & A.) as the case may be. Some of the foot-notes which have been taken from the Vanamàlâ (Achyuta Krishnânanda swàmin's gloss on the bháshya) are marked off as (V).

August 1903.
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A. MAHADEVA SASTRI.

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THE

TAITTIRI'YA-UPANISHAD

WITH COMMENTARIES.

SANKARA'CHA'RYA'S INTRODUCTION.

From whom is born the whole universe, in whom alone it is dissolved, and by whom alone is this upheld,—to that Self who is Consciousness be this bow!

I bow ever to those Gurus by whom all these Upanishads have been explained heretofore, who have explained all words and sentences as well as all kinds of proof.

For the benefit of those who wish to have a clear view of the essence of the Taittiriyaka, has the following commentary been got up by me by the grace of the Teacher.*

* This verse occurs also in the published edition of Suresvaracharya's Vartika; and Anandagiri gives different glosses under the Bhashya and the Vartika.

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Brahmavidya the specific theme of the Upanishad.

In the former section* were made known the obligatory acts, nityani karmani, intended for the eradication of sins already incurred, as well as kamyani karmani, those acts by which to secure some specific objects, and which are intended for the benefit of those who seek those objects.

Now the Sruti commences Brahma-vidya with a view to remove the cause which leads one to have re-

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*i.e., in the section termed Brahmana, and which enjoins works. The works here enjoined are not intended to secure moksha; for, the Sruti "By Dharma one wards off sin," declares that they are intended to destroy sins already incurred. Even Jaimini, who commences his Karma-mimamsa with the aphorism "Now then commences an enquiry into Dharma" excludes all inquiry into the Thing in Itself; so that this specific theme of the Upanishad has not been dealt with in the section which treats of works, *i. e.*, of things that are to be brought into existence by effort.

The ritualistic section of the Veda treats not only of the works above referred to, which one is bound to do so long as one lives, but also of those which are intended to secure objects of desire pertaining to this world or the next. Neither among these acts are there any intended to secure moksha, inasmuch as the Sruti does not enjoin any of them as a means thereto; whereas it expressly enjoins them as a means of securing worldly ends. The works enjoined in the ritualistic section of the Veda thus serve to secure such things as fall within the limits of samsara or mundane existence.

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course to works (karma.) Desire (kama) must be the cause of works, because it is desire that urges one to work. In fact, activity is there where desire is. Indeed, no activity arises in those who have attained all desires, inasmuch as they rest in their own Self when there is no desire. When one seeks for Atman, the Self, then one has attained all desires. And the Self is Brahman. The Sruti, indeed, speaks of the knower of Brahman attaining the Supreme End. Wherefore, one is said to attain the supreme end when one abides in one's own Self, on the removal of avidya or ignorance of the nature of Brahman, as the Sruti declares in such passages as the following:

"He attains the Fearless, the firm abode" *
"He unites with this blissful Self." †

The Upanishad imparts knowledge concerning the Thing in Itself; for, that knowledge alone can put an end to the desires which lead one to have recourse to works. Bondage is caused by desire, and liberation by absence of desire, as taught by the Sruti with particular care in the following passages:

"As his desire, so is his resolve; as his resolve, so his work; as his work, so his reward.....But he who does not desire, who has no desires, who is beyond desire, whose desires have been attained, whose object

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* Taittiriya-Upanishad 2-7-1.

† *Ibid.* 2-8-1. The two passages here quoted occur in a section which treats of the Self in the Anandamaya-kosa.

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of desire is *A*tman, his sense-organs do not depart. Being the very Brahman, he attains to Brahman." *

False conception regarding the Thing in Itself,—which is in fact devoid of all duality, which is ever none other than *A*tman, our own Self,—is due to ignorance of Its real nature. False conception gives rise to desires, and these lead to action. How can action, which thus arises from ignorance of *A*tman, ever co-exist with the knowledge of *A*tman. Therefore, knowledge of *A*tman is quite an effective antidote to all activities.

Doctrine of Salvation by works alone.

(*Mimamsaka's objection* :)—Interested (*kamya*) and forbidden (pratishiddha) acts being avoided, the fruits of *arabdha*—the karma whose fruits are being reaped in the present birth—being exhausted by enjoyment, all sins of omission being warded off by the performance of obligatory duties, without any effort † at all one can attain moksha, which consists in dwelling in one's own Self. ‡

Or, it may be that, karma (vedic ritual) being the means

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* *Brihadaranyaka*-Upanishad, 4-4–5, 6.

† There existing no cause which can give rise to another birth.

‡ This theory assumes that all past karma combines together and gives rise to one birth, and that the fruits of the whole of that past karma can be exhausted in that one birth alone without any residual karma being left which may give rise to more births in the future.

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to the unsurpassed pleasure spoken of as svarga,* moksha is secured by means of karma alone.

Thus, the *soi-disant* Mimamsakas hold that he who seeks moksha should resort to karma, and that for him no such thing as knowledge of Atman is necessary.

No Salvation by works alone.

(Brahmavadin's *answer*:)—Not so. It is indeed quite possible that innumerable karmas generated in the innumerable past births and productive of opposite effects exist, those which have already begun their effects as well as those which have not. Wherefore, since such of the karmas as have not yet begun their effects cannot be exhausted in this one birth by way of enjoying their fruits, there cannot but be another birth brought about by the residual karma. The existence of such residual karma is declared in hundreds of passages in the sruti and the smriti, such as the following :

> "Among them, those of good conduct here soon attain to a good womb." ‡

"Then, on returning to this world, he obtains, by

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* According to the Mimamsaka, 'svarga' means unsurpassed pleasure ; and this unsurpassed pleasure can accrue in no other state than that of moksha or disembodied state. Therefore according to the Mimamsaka, the Sruti teaches that the vedic ritual such as jyotishtoma, which is said to be the means of attaining svarga, is the only means to moksha, the state of disembodied spirit.

‡ Chhandogya-Upanishad 5-10-7.

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virtue of the remainder of merit, birth in a distinguished family....."*

Moreover, the fruits of brahmanicide and of the Asvamedha or horse-sacrifice are so opposed to each other that the fruits of both cannot be reaped in one and the same birth. On the other hand, they have to be reaped in two different bodies, one quite Tamasic and other quite Sattvic. Further, in the Dharmasastras,—in the treatises on civil and religious law,—it is said that the effect of even one karma done here runs through at least seven births. It needs no saying that innumerable karmas must give rise to innumerable births.

(Mimamsaka.)—Nitya or obligatory rites are intended to destroy good and evil karmas which have not yet begun their effects.†

(Brahmavadin :)—No, because sin (pratyavaya) is said to accrue from their omission. Sin (pratyavaya) indeed means something evil ;‡ and it being admitted that the obligatory rites are intended to avoid the coming evil,—*i. e.*, the sin of omitting the obligatory duties,—they are not intended for the destruction of the anarabdha-karma, that portion of the past karma which has not yet begun its effect. Even granting that the nitya or obligatory rites are intended for the destruction of anarabdha-karma, even then they can destroy the impure deed alone,

* Apastamba-Dharmasutra, 2-2-3.

† Now the Mimamsaka argues, admitting the existence of sanchita-karma, that portion of the past karma which has not yet begun its fruits.

‡ i. e., the effect of sinful acts,—(Sur) ; the coming evil.—(A.)

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but not the pure one, which is unopposed to it. Indeed, since the karma which is productive of good is a pure one, it cannot be opposed to the nitya or obligatory acts. Properly speaking, it is a pure act and an impure one which are opposed to each other.

Moreover, in the absence of knowledge, karma in its entirety can never be exhausted, since then, in the absence of knowledge, those desires which give rise to karma cannot cease. In fact desires spring up in him who knows not *Atman*, the Self, inasmuch as they aim at results which are external to the Self. Desire can never arise with reference to one's own Self, as He is ever present; and it has been said that *Atman* Himself is the Supreme Brahman.

Further, omission of nitya-karma is purely negative; and no sin, which is a positive effect, can ever arise from a mere negative circumstance. Wherefore, omission of obligatory duties is a mere sign indicative of the existence of an evil tendency resulting from sins accumulated in the past. Thus we are not at a loss to explain the force of the present participle in the following passage:

> "*Omitting* the prescribed act, or *performing* the forbidden act, or *being* addicted to sensual enjoyments, man will have a fall."*

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* Manu XI. 44. The last line has been rendered according to Anandagiri's reading. According to some of the published editions it must be rendered as follows: "Man must perform a penance."

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Otherwise we would be led to conclude that a positive effect springs out of a mere negative fact,—a conclusion which is opposed to all evidence. Wherefore it does not stand to reason that, without any special effort, one will abide in one's own Self.

As to the contention that,—the unsurpassed pleasure termed svarga being caused by karma,—moksha is produced by karma, (we reply) it cannot be ; for, moksha is eternal. Indeed, what is eternal cannot be produced. In our ordinary experience we find that what is produced is impermanent. Therefore moksha is not a thing produced by karma.

No Salvation by works associated with Contemplation.

(*Objection*:)—Karma associated with Vidy*a* (contemplation) has the power of producing what is eternal.

(*Answer* :)—No, because of a contradiction. It is a contradiction in terms to say that what is eternal is produced.

By induction we infer the general law that what is produced is impermanent. It having been thus ascertained that impermanency is in the nature of all born things, Vidyâ can never alter it.

(*Objection* :)—What has been destroyed is not itself again born. Thus, like the pradhvamsabh*a*va—non-existence of a thing, known as destruction,—moksha is eternal and is yet produced.

(*Answer* :)—No ; because moksha is positive.

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To explain: we mean that no positive result of an act, such as a pot,—unlike the mere negative result, such as the destruction of a thing,—is ever found eternal in our experience. If moksha be a positive result of an act, it must also be impermanent.

We have so far assumed that the result of an act can be purely negative, such as the destruction of a thing. Properly speaking, the result of an act cannot be merely negative. When a pot is said to have been destroyed, we have potshreds produced,—which is a positive result; and these potshreds are no doubt as impermanent as the pot itself. No mere abhava or absence of a thing being ever the result of an act, it is a mere play upon words to say that it is produced by an act. All effects, such as the pot, ever inhere in clay etc., either manifested or latent, as attributes of the substances, but never in the mere non-existence (abhava). Mere non-existence (abhava) cannot be related to an act or a quality. Imaginary in itself, it can never be related to any other thing. It is therefore a mere verbal quibble to speak of abhava as if it were a thing in itself, just as it is a verbal quibble to speak of the body of a stone-image. So the Bhashyakara says:

To say that pradhvamsabhava,—non-existence of a thing known as destruction,—is produced is only a verbal quibble, inasmuch as nothing specific can be predicated of non-existence. Non-existence is indeed only the negative of existence.* Just as existence, though

* Abhava is nothing distinct from the particular thing which is said to be absent. It being opposed to bhava or being, nothing positive can be predicated of it.—(A.)

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one and the same throughout, is yet distinguished by cloth, pot, and so on,—*e.g.*, we speak of the existence of a cloth, the existence of a pot, and so on,—so also, though abhava or non-existence is in itself devoid of all distinctions, yet it is spoken of as different and in association with different acts or qualities as though it were a substance etc.* Non-existence cannot, indeed, † co-exist with attributes as the blue lotus co-exists with its attributes. If it were possessed of attributes, then it would come under the category of bhava or being.

(*Objection*:)—The agent concerned in Vidya and Karma, wisdom and works, being eternal, moksha which is the result of a continuous current of Vidya and Karma is also eternal like the Gangetic current.

(*Answer*:)—No; for, agency is painful. On the cessation of agency, moksha ceases. ‡

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* As to the contention that there are many kinds of abhava all of which—except pragabhava, non-existence of a thing prior to its birth—are said to be eternal, we reply that, though of one sort in itself, it is yet spoken of as many owing to the multiplicity of acts or qualities attributed to it. In point of fact, there are not many distinct abhavas.—(A)

† It cannot be disputed that attributes co-exist with substances. So, if ghata-pradhvamsabhava—non-existence of a pot known as destruction—be eternal in its specific character as such, the concept of pot which enters into that specific concept must also be eternal. If the concept of pot be thus eternal, how is a conception of its non-existence possible? Existence and non-existence of a pot cannot indeed co-exist.

‡ So long as agency which is painful does not cease, there can be no moksha. Neither can there be moksha when agency ceases or then no action is possible which is said to produce moksha.

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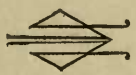
Wherefore * moksha consists in dwelling in one's own Self on the cessation of avidy*a* and k*a*ma, on account of which one resorts to karma. *A*tman, the Self, is Brahman; and since a knowledge of Him leads to the cessation of avidy*a*, the Upanishad which treats of Brahma-vidy*a* forms a subject of special study.

No cessation of avidy*a* can ever be brought about except by Brahma-vidy*a*, knowledge of Brahman. Accordingly we should understand that, for the attainment of this knowledge, the Upanishad should be studied. This vidy*a* alone serves to destroy avidy*a* or ignorance, and it concerns none other than *A*tman, our own Self.

Etymology of Upanishad.

Vidy*a* (knowledge of Brahman) is called Upanishad because, in the case of those who devote themselves to it, the (bonds of) conception, birth, decay, etc., become *unloosed*, or because it *destroys* (those bonds) altogether, or because it *leads* (the devotee) very *near* to Brahman, or because therein the Highest Good is *seated*. As intended to produce this knowledge, the treatise is also called Upanishad.



* *i. e.* because the highest good cannot be attained except by knowledge of Brahman.

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BOOK I.

SI'KSHA'VALLI OR SA'MHITI'-UPANISHAD.)

CONTEMPLATION.

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INTRODUCTION.

The three divisions of the Taittiriya Upanishad.

The Taittiriya-Upanishad is threefold—Samhiti, Varuni, and Yajniki. The Upanishad as made up of the first prapathaka or lecture is called Samhiti, because the study of Samhita forms a part of it. Varuna being the propagator of the traditional lore of Brahmavidya embodied in the second and third lectures, the Upanishad which is made up of the two lectures is called after him. In the fourth lecture Mantras which are used in Yajnas or sacrificial rites are also mentioned, and therefore the Upanishad as made up of this lecture is called Yajniki. Of these three, the chief is the Varuni, inasmuch as therein is expounded the Brahmavidya which is the direct means to man's *summum bonum*, *viz.*, the attaining of Brahman.

Why Samhiti-Upanishad should come first.

It should not be objected that, as the chief of the three, the Varuni-upanishad should be first read. For, to acquire the necessary qualification to study the chief one, the Samhiti-Upanishad should be read first. By karma or Vedic ritual, no doubt, the seeker of knowledge has attained the necessary qualification for wisdom as well as a craving for wisdom; still, concentration or one-pointedness of mind cannot be brought about by works. On the other hand, owing to the multiplicity of activities, there will be a greater tendency to wander away from the one point of study. The Kathas declare that concentration or one-pointedness of mind is es-

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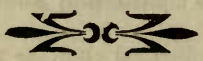
sential for an intuitive realisation, in the following words:

> "By subtle seers alone, with a sharp and subtle mind, is He beheld. *

This one-pointedness of mind is produced by a practice of dhyana, meditation. Hence the aphorisms of Patanjali describing the nature of Yoga and the means thereto:

> "Yoga is the suppression of the transformations of the thinking principle." †
>
> "Their suppression is secured by abhyasa (practice) and vairagya (non-attachment)." ‡

Wherefore it is but right that, for a practice of dhyana or meditation, the Samhita-Upanishad should come first.



* Katha-Upa. 3-12. † Op. cit 1-2. ‡ Op. cit 1-12

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LESSON I.

(First Anuvâka)

INVOCATION TO GOD.

Devas place obstacles in men's way to Brahmavidya.

There is a popular saying that many are the obstacles which beset the way to a good end. On our way to Brahmavidya, especially, there are possibly many obstacles placed by Devas. It is therefore necessary to endeavour to remove those obstacles. We learn from the following passage of the Brihadaranyaka-upanishad that Devas throw obstacles in the way to Brahmavidyâ:

"Now whoever worships the Devata as separate, regarding 'He is separate, I am separate,' he knoweth not. As a a cow (is to us), so is he to Devas. Just as many cows feed one man, so every one man feeds all Devas. When one cow alone is taken away, it is unpleasant; how much more so if many are taken away! Therefore Devas do not like that men should know." *

The passage may be explained as follows:—Men are of two classes,—those who know Brahman, and those who resort to works. That he who knows Brahman becomes all has been declared in the preceding passage in the words "He who knows thus etc." † Not even Devas can throw obstacles in the way of a man becoming all when he knows the

* Bri. up 1-4-10, † *Ibid.*

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real nature of Brahman. For the man that knows Brahman becomes the *A*tman—the very Self—of those Devas, as declared in the same Upanishad in the following words:

> "And Devas cannot, verily, make him powerless; he becomes their very self indeed." *

Having thus spoken of the knower of Brahman attaining the *summum bonum*, the Upanishad proceeds to shew the contrary result in the case of him who has no such knowledge, in the words "now whoever worships Devat*a* as separate" etc. *Now, i. e.*, after describing the glory of Brahmavidy*a*, the power of avidy*a* or ignorance is going to be described. He who worships the Divine Being as distinct from himself, thinking that the Divine Being, the object of worship, is distinct from himself and that the worshipper himself is distinct from the Divine Being,—the worshipper, thus seeing a difference, knows not his own glory of being himself Brahman. Just as an animal,—an elephant or a horse,—not aware of its own superior strength, comes under the control of men who are inferior in strength, so does the ignorant worshipper come under the control of Devas. As many cattle—cows, sheep, horses, bulls, buffaloes etc.—subserve the happiness of a single man, each by an appropriate service such as yielding milk, carrying loads etc., so every individual who is ignorant subserves the happiness of Agni, S*u*rya, Indra and other Devas by way of offering to them sacrificial oblations, and so on. Accordingly, with reference to Devas, every individual man stands in the place of all animals. A person, for instance, who owns many cattle will be put to much pain when even a single animal is carried away by a thief or a tiger: how much more so when many are carried

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* *Ibid.*

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away! Therefore Devas are put to much pain when men realise the identity of the Self and Brahman. Since the Veda itself thus declares that it is quite contrary to the wishes of the Devas that men should acquire Brahmavidya, it is quite possible that Devas may place obstacles in the way of men who wish to acquire Brahmavidya. This has been clearly stated in the Vartikasara as follows:

"Without knowing the true nature of his own Self, a man works to nourish external Devas by sacrifices, gifts and other rites, as a bull works for a merchant. A man, though owning many cattle, yet suffers much pain when a single animal is stolen away. When the human animal,—constituting almost the whole property of Devas,—is carried away by the thief of Brahmavidya, all Devas are put to much pain. Thus it will be painful to Devas if men should know the identity of the Self and Brahman, and therefore they obstruct the growth of wisdom. Accordingly we find even sannyasins taking to a vicious course of life, being thrown off their guard, with the mind turned towards external objects, bent upon quarrelling,—all this because their hearts are poisoned by Devas."

Like Devas, even Rishis and others are obstructors. This also has been declared in a passage in the Brihadaranyaka-upanishad, which is briefly explained in the Vartikasara as follows:

"Identifying himself with a caste and a religious order, he who knows not the Truth, with his mind turned outward, forms the support of all creatures from Devas down to ants. The householder nourishes all,—nourishes Devas by worshipping and offering oblations to them, nourishes Rishis by studying Vedas, Pitris by Sraddha rites, men by gifts of food and clothing and houses, cattle by grass and water,

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dogs and birds by the leavings and seeds of grain. Since no one does an act of good who has not been won by karma, the householder must have been acquired by Devas, etc., by their own karma. Devas and others always wish safety as much to the householder, who does good to them, as to their own bodies, acquired as they both alike are by their own karma. Neglect of works is the result of acquiring a knowledge of truth; and it is a great peril to which the householder is subject. This peril, indeed, cannot be averted by Devas and all. Neglect of works from sickness or languor is not a permanent loss, since man may do them afterwards. Accordingly, Devas and others thwart man's attempts to attain wisdom lest his knowledge of the real nature of Brahman may deprive them of their whole property."

The same truth is expressed by the Kathas in the following words:

> "Of whom the many have no chance to even hear, whom many cannot know though they have heard." *

And our Lord has stated the same truth in the following verse:

> "Among thousands of men one perchance strives for perfection. Even among those who strive and are perfect, only one perchance knows Me in truth." †

Mantra for the removal of those obstacles.

Since many obstacles lie in the way of man's highest aspiration, a mantra to be recited for their overthrow is

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* Kaṭha Upa 2-7. † Bhagavadgita VII. 3.

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given in the opening section of the Sa*m*hita-upanishad. But this mantra is not given at the commencement of the karma-k*a*nd*a* or ritualistic section, because performance of rites is desired even by the Devas and others and therefore no obstacles will lie in the way. It may perhaps be urged that all obstacles to wisdom have been removed by the performance of sacrificial works and gifts enjoined in the former section. We admit that it is true. But there may still exist some other obstacles which are removable by a recitation of this mantra. Want of relish for knowledge is the first obstacle, and this is the result of the great sins accumulated in the past as has been declared in the Pur*a*n*a* in the following words :

> " Wisdom-worship is not relishing to men of great sins ; on the other hand, wisdom-worship even looks very repulsive in itself."

And those great sins are removed by sacrificial rites and gifts calculated to create a taste for knowledge of Brahman. It is this relish which is spoken of as vividish*a*, desire to know. That it is produced by sacrificial rites, etc., is declared in the following words :

> " Him do the Br*a*hman*a*s seek to know by sacrifice, by gifts, by the austerity of restricted food." *

Though the sacrificial rites, etc., when performed with a view to their immediate specific results lead to enjoyments, to samsara or mundane life, still it stands to reason that when dedicated to the Lord they remove the great sins which obstruct the growth of wisdom. Hence the words of the Lord :

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* Bri. Up. 4-4-22.

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> "He who does actions, placing them in Brahman, abandoning attachment, is not tainted by sin as a lotus-leaf by water." *

And a sign of this extinction of sin is freedom from all attachment. Accordingly it has been said in the Naishkarmya-Siddhi,

> "The mind getting purer by works dedicated to the *Is*vara manifests non-attachment for the region of Brahm*a* and the like, and then it is perfect in purity." †

In the *S*reyom*a*rga, too, it is said :

> "Man's conviction of the worthlessness of all this mundane existence from Brahm*a* down to plant marks the ripening of his acts dedicated to the Divine Being, the Antary*a*min, the Indwelling Regulator."

Though the obstacle which has caused a dislike for knowledge has been removed on attaining vair*a*gya (non-attachment), still many obstacles may lie in the way of up*a*sana (contemplation)—otherwise spoken of as yoga—by which the mind becomes one-pointed. They are enumerated by Patanjali as follows :

> "Disease, dullness, doubt, carelessness, sloth, worldly-mindedness, misconception, missing the point, and unsteadiness are the causes of the mind's distraction and they are the obstacles." ‡

What *diseases* are is well-known. *Dullness* consists in the mind being unfit for work. Owing to a preponderance of *tamas* the mind does sometimes become unfit for work.

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* Bhag. Gita V. 10. † Op. cit. 1-47. ‡ Yogas*u*tras, i. 30.

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Doubt is the absence of a determinate knowledge as to the object of contemplation. *Carelessness* is the occasional neglect of contemplation. *Sloth* is indifference, a tendency to procrastinate. *Worldly-mindedness* is the absence of vairagya or non-attachment. *Misconception* is the false notion as to the nature of the object of contemplation. *Missing the point* is marked by the absence of a continuous progress through higher and higher stages in the concentration of mind. *Unsteadiness* consists in engaging in contemplation at one time, in sacrificial rites and gifts at another, in trade or agriculture yet again, and so on.

Here follows the mantra which has to be recited for the removal of obstacles on the path of yoga:

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ॥१॥

1. Om. May Mitra be propitious to us, and Varuṇa propitious be; may Aryaman propitious be to us; propitious be Indra and Bṛihaspati to us; to us propitious may Vishṇu of vast extent be.

Mitra is the Devatatman,*—the Shining One, the Intelligence, the Self identifying Himself with, and manifesting Himself as, day and prana or upward current of life-breath. Varuṇa is the Intelligence concerned with night and apana or downward current of life-breath, Aryaman with the eye and the sun, Indra with strength, Bṛihaspati with speech and buddhi or intellect, Vishṇu

* Here it is Brahman, the Sutratman, that is invoked as Mitra, etc. (Su. & A.)

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with the feet. These and others are the Devatas working in the individual organism. *

May all these Devatas be propitious to us. It is only when these are propitious to us that wisdom can be studied†, retained in memory and imparted to others without any obstacle. Hence the prayer to them to be propitious.

Vishnu is said to be of vast extent because in His incarnation as Trivikrama his feet were very extensive. Or it may be explained thus: Mitra and other Devatas or Intelligences who identify themselves with, and function through, prana and other detached members of the bodily organism have been mentioned. The Viraj-Purusha who identifies Himself with, and functions in, the whole organism has yet to be mentioned. He is said to be of vast extent because He pervades all, having the whole Brahmanda for his body. Thus the Devas working severally in the whole body and its members have been invoked to bless the student by way of removing all obstacles.

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥ २ ॥

2. Bow to Brahman! Bow to Thee, Vayu! Thou art indeed Brahman perceptible. Thee

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* Through prana or life and sense-organs.—A.

† This study consists in determining the import of the Vedantic texts by sitting at the feet of a teacher.—(A.)

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indeed will I declare Brahman perceptible. The right will I declare; and I will declare the true. May That protect me; may That protect the teacher. Me may That protect; may It protect the teacher.

The seeker of Divine Wisdom bows to *Va*yu and declares Him as Brahman for the mitigation of all troubles in the way of acquiring Brahmavidy*a*, since on Him depend the fruits of all actions. To Brahman, *i. e.*, to *Va*yu, I make this bow.—Here *Va*yu himself is addresed Brahman.—Moreover, since Thou art Brahman immediate, when compared with the external organs of sensation such as the eye, I shall declare Thee Brahman perceptible.

As *Su*tra,—or Cosmic Life, Energy and Intelligence,—Pr*a*n*a* is no doubt remote. But the individualised Pr*a*n*a* or Vitality in the heart is present to everybody's consciousness and is therefore immediate when compared with the eye etc., whose existence can only be inferred from the fact of colour etc., being perceived and which are therefore remote. Pr*a*n*a* is spoken of as Brahman perceptible, since in breathing the body expands (the root 'b*r*ih' means to expand). Though not the very Brahman, Pr*a*n*a* is addressed as such just in the same way that the gate-keeper of a king's palace is addressed as king to get a ready admission. Pr*a*n*a* is the gate-keeper as it were of Brahman in the heart. The seeker of liberation who wishes to see Brahman addresses Pr*a*n*a* as Brahman with a view to praise the Intelligence functioning in the vitality.—(A).

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Since the right—*i.e.*, that which, by buddhi or intellect, is determined as right, as having been taught in the scriptures, and so constituting our duty—depends upon Thee, I will declare Thee to be the right. The right thing when executed in speech and by the body constitutes the true. Since this execution, too, depends upon Thee, I shall declare Thyself to be the true. May That, that Brahman who is called *Va*yu, by me thus praised, protect me, the seeker of wisdom; and may the same Brahman protect the teacher by way of granting him power to teach.—The repetition of "May That protect," etc., shows earnestness.

Now, he bows to the Supreme Brahman who impels all these Devas,—as their Antary*a*min, as the Ruler indwelling them all,—in the words "Bow to Brahman." Brahman as the *Su*tra, endued with *jna*na-sakti and kriy*a*-sakti, with the powers of intelligence and force, holds in their places all beings of life that put on the body of *Va*yu, as declared in the following passage:—

> "*Va*yu verily, O Gautama, is that *Su*tra; by the *Su*tra, verily, O Gautama, by *Va*yu is this world and all beings are woven." *

Accordingly the student bows to *Va*yu also. Now, the Antary*a*min is not addressed in the second person, inasmuch as He is out of sight, being known only through the scriptures and inference. As the *Sutra*tman, however, *i. e.* as *Va*yu, Brahman is known through the sense of touch. This very idea is clearly set forth in the words: "Thou art indeed Brahman perceptible." Because Brahman, mani-

* Bri. Up. 3-7-2.

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fested through the upadhi or medium of Vayu, is perceptible to the senses, the student says: I shall—in the sequel, in the passages treating of upasana or contemplative worship—declare Thee, indeed, as Brahman fit for Sakshatkara or direct perception. It is, indeed, the Conditioned Brahman who after a long practice of contemplation can be directly perceived in the form in which He has been contemplated. Accordingly the Chhandogas read in the *Sandilya-Vidya* as follows:

> "(He attains to the *Isvara's* state) who feels certain that 'departing hence, I shall attain to Him,' and to whom there is no doubt." *

The Vajasaneyins also declare "Becoming the Deva, he is absorbed in the Devas." † 'Becoming the Deva' means, the Sakshatkara or immediate realisation of the Deva in this very birth. 'To be absorbed in the Devas' means to become the Deva himself after death. Wherefore, there is nothing untrue in what I am going to declare in the sequel. On the other hand, I am declaring a real fact when I say that 'Thou art Brahman perceptible.' 'To declare the right' is to contemplate in the mind of a real fact indeed to be expressed. To 'declare the true' is to give expression to it in speech. May the perceptible Brahman who will be spoken of in the sequel protect both myself, the student and the teacher, by granting to us respectively the power to grasp wisdom and the power to impart wisdom. The same idea is again repeated in the text.

ॐ शान्तिः शान्तिः शान्तिः ॥३॥

3. Om! Peace! Peace! Peace!

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* Chha. Up. 3-4-4. † Bri. Up. 4-1-2.

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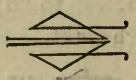
The uttering of the word 'peace' three times is intended to ward off the troubles that occur on the path to wisdom owing to causes operating in the individual organism, in the external beings, and in the region of Devas or Cosmic Intelligences.

Having thus prayed to the perceptible Brahman as V*a*yu, the student contemplates by means of Pra*n*ava which designates Him—the imperceptible Antary*a*min, the Ruler within, and prays for the removal of obstacles: There are three kinds of troubles: (1) the *A*dhy*a*tmika, those which arise from causes operating in the student's own body, namely, fever, pain in the head, and so on; (2) the *A*dhidaivika the troubles from the Devas etc.; (3) the *A*dhibhautika, troubles arising from Yakshas, R*a*kshasas, etc. For the cessation of these three, the word 'peace' is uttered thrice. That the contemplation of *I*svara by Pra*n*ava is meant for the removal of obstacles is formulated by Patanjali in four S*u*tras as follows:

> "*I*svara is a particular soul untouched by affliction, works, fruition and impressions. .....His designation is Pra*n*ava. A constant repetition of it and an intense meditation on its meaning should be practised. Thence arises a cognition of the Inner Consciousness and absence of obstacles." *



* Yogas*u*tras i.-24-29.

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LESSON II.

(Second Anuvâka)

STUDY OF PHONETICS.

The Upanishad being mainly intended for a knowledge of its meaning, there should be no want of care in the study of the text. * Therefore here follows a lesson on Siksha, the doctrine of pronunciation.

ॐम् । शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम संतानः । इत्युक्तः शीक्षाऽध्यायः ॥

Om ! We shall treat of the phonetics : sound, rhythm, quantity, strength, modulation, union. Thus has been declared the lesson on phonetics.

Phonetics (Siksha) is the science which treats of sounds and their pronunciation. Or, the word 'siksha' may here signify the sounds etc., which are treated of in that science. † *Sound* : such as '*a*'. *Rhythm* : such as udatta or high-pitched tone. *Length* : short, long, etc. *Strength* : intensity of effort. *Modulation* : pronunciation of sounds in the middle tone. *Union* : conjunction of several sounds.—These are the things to be learnt. Thus far is the lesson on phonetics. In these words the Upanishad concludes the present subject with a view to proceed to the next.

* Otherwise, the intended meaning cannot be conveyed.

† The science of phonetics being expounded elsewhere, the second interpretation is preferable.—(A.)

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For him who, by the recitation of the mantra given in the first anuvaka, has removed obstacles, it is proper to proceed with the text treating of the ways of contemplation and of the nature of Brahman. As the text of the Upanishad is mainly intended for a knowledge of the things therein treated of, one should spare no pains in learning the text; and accordingly the Upanishad proceeds with a lesson on phonetics. Here one may ask, what if one be careless? We reply: carelessness will lead to evil. It has been said, "The Mantra, when wanting in rhythm or sound, or when wrongly used, conveys not the intended idea. That thunderbolt of speech will ruin the worshipper as the word 'indra-*satru*' did owing to a fault in rhythm" *

* *Panini-Siksha*. 52. The story concerning "indra-satru" is told in the Taittiriya-*Samhita* 2-4-12 as follows: Tvash*ta*, "the Vulcan of the Hindus," whose son had been slain by Indra, prepared to get up the Soma sacrifice without Indra. The latter wished for an invitation for it, but Tvash*ta* would not invite him, who had slain his son. Then Indra interrupted the sacrifice and forcibly drank away the Soma juice. Thereupon Tvash*ta* poured into the fire an oblation of the Soma juice that then remained, praying "O Agni, grow up into an Indra-satru." Thence rose a person, named Vritra, who began to extend his form rapidly over the three regions of the earth, the interspace and heaven. Tvash*ta* was afraid of his growing power and gave Indra a consecrated weapon to kill him with. With this weapon and with the whole strength of Vish*nu* at his back, Indra was able to draw away the whole strength of Vritra into himself and Vish*nu*, when Vritra became absorbed in Indra's body. Tvash*ta* of course prayed that the person should prove Indra's destroyer; but, as he had mispronounced "Indra-satru," with udatta (acute accent or high tone) on the first instead of on the last syllable, the result was quite the contrary.

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(*Objection*:)—If so, this lesson should have been given in the karma-k*a*nd*a* or ritualistic section.

(*Answer*:)—True. For that very reason,—as the lesson subserves both the sections,—it is given between the two sections.

(*Objection*:)—Then, as subservient to both, let it be given at the beginning of the Veda.

(*Answer*:)—Though subservient to both, it has to be given in the theosophical section in order to shew its greater use as regards knowledge. As to the ritualistic section, despite the chance of misunderstanding the scriptures owing to error in the rhythm and sound, it is possible to do away with any imperfection in the performance by pr*a*yaschitta or an expiatory act. Accordingly, in such cases, the Veda gives the following mantra for an expiatory offering of clarified butter :

> "Whatever in the sacrifice is wrongly done, unknown or known, do, O Agni, rectify that (part) of this (sacrifice); thou indeed knowest what is right." *

On the contrary, when the scriptures in the theosophical section are wrongly understood, the imperfection cannot be made up for. Indeed, it is not possible to do away with wrong knowledge by an expiatory act. We have never seen an illusory perception of serpent in a rope removed by the reciting of the G*a*yatr*i* hymn. Wherefore no expiatory act whatever is enjoined in connection with knowledge, in the same way that it is enjoined in connection with the rituals. On the contrary, in the case of him who, striving in the path

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* Taittiriya-Br*a*hmana 3-7-11.

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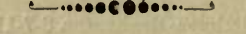
of wisdom commits any sin, the scriptures deny all expiation other than theosophy, in the following words:

> "If the yogin should unguardedly commit a sin, he should resort to yoga alone, never to any other thing such as mantra."

Wherefore the lesson on the phonetics is given here especially to enjoin great care in the study of the upanishads, so that there may be no defect in the knowledge acquired and that the scripture may be understood aright.

.....Modulation (*sama*) consists in reciting the text neither too fast nor too slow, in pronouncing every sound according to its proper time.....As to the six things mentioned here the Veda should be recited according to the directions given in the several sciences; and these are the only six things in the science of phonetics to be attended to.—Since in the upanishad "*siksha*" and other words are recited in one neutral accentless tone, this lesson cannot indeed insist on the accentuation of radical words and terminations as taught in the science of grammar; still the accentuation as current in the traditional mode of reciting the texts should be learnt. Though it does not enable us to acquire any special knowledge in particular, still, being enjoined in this lesson on phonetics, it may be of some—to us unknown—service. That unknown service may consist in the removing of obstacles placed in the way of him who engages in contemplation and seeks to acquire wisdom.



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LESSON III

(*Third Anuváka*,)

CONTEMPLATION OF SAMHITA.

In the second lesson has been shewn in what particular way the text should be recited, to secure some visible and invisible good. In the third lesson is taught a certain contemplation which is calculated to secure fruits of this and the future world.

Invocation for fame and lustre.

There occurs first the following mantra which serves the purpose of an auspicious act. In the peace-chant given above, removal of obstacles was prayed for, while in this mantra the student prays for perfection in the contemplation and its fruits. The mantra reads as follows:

सह नौ यशः । सह नौ ब्रह्मवर्चसम् ॥१॥

1. Fame to us both: Brahma-varchasa to us both.

Now the sruti proceeds with the Upanishad or sacred teaching concerning conjunction (sa*m*hita). * Whatever fame † accrues from a knowledge of the sacred teaching

* The contemplation of gross physical objects through Sa*m*hita or conjunction of physical sounds is first taught so that persons whose minds are habitually bent towards external objects may find an entrance into the subtle truths conveyed by the upanishads—(S.)

† On account of the observance of all duties enjoined in the scriptures and by the study of the Veda under prescribed conditions—(S.)

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regarding Samhita, may it accrue to both of us, master and pupil. Whatever lustre * accrues from that cause, may it accrue to us both.—This invocation is uttered by the pupil. Such prayer, indeed, becomes him alone, as he has not yet achieved his aspirations. It does not become the master who has already achieved his aspirations. A master is one who has already achieved his aspirations.

The pupil's fame consists in his being known to have rightly practised the contemplation, and the master's fame in being known to have taught it aright. This implies that the contemplation has attained perfection, not wanting in any of its parts. Brahma-varchasa is the lustre which a brahmana ought to possess, and which accrues from a study of the Veda. It stands for all the fruits spoken of in the sequel of this lesson..... No doubt the blessing prayed for accrues only to the pupil, the worshipper; still, by courtesy, it is spoken of as a good accruing also to the master, inasmuch as the master will feel happy when the pupil attains the fruits prayed for.

Contemplation of Samnita in the five objects.

The sruti now enunciates the Vidya or contemplation for which the auspicious act of invocation has been performed.

अथातः संहितायां उपनिषदं व्याख्यास्यामः। पञ्चस्वधिकरणेषु। अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम्। ता महासंहिता इत्याचक्षते ॥२॥

2. Now, then, the Upanishad of Samhita (the

* of the skin.—(A.)

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sacred teaching about conjunction) shall we declare in the five objects: in the worlds, in the lights, in knowledge, in progeny, in the self. These are great conjunctions, they say.

Now: after what has been taught in the preceding lesson as to how the Upanishads should be recited. *Then*: because the buddhi or intellect, always accustomed as it has been to think of the text, cannot suddenly be directed to a knowledge of the truths taught in it The sruti says: We shall now teach the comtemplation of Sa*m*hit*a*—how Sa*m*hit*a* should be regarded and meditated upon, a thing which is quite near to the mere text—with reference to the five objects of knowledge: namely, the contemplation of the worlds, of the lights, of knowledge, of progeny, of the self. As concerned with conjunction and with great things, these sacred teachings regarding the five objects of thought are spoken of as Maha-sa*m*hit*a*s, as great conjunctions, by those who know the Veda.

The student having practised recitation of the sounds, rhythm, etc., of the text in the manner laid down in the preceding anuv*a*ka, we shall first explain the contemplation of Sa*m*hit*a*, which concerns itself with the recitation of the Vedic text; for, the student who is going to engage in contemplation, fully imbued as he is with the idea of Vedic recitation by long practice, will find it very hard to direct his mind at once to contemplations not connected with the recitation of the Vedic text. 'Sa*m*hit*a*' means an extremely close approximation of sounds to one another. 'Upanishad' here means

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contemplation, because by contemplation a man finds, *lying very near* him, all the good such as progeny, cattle, and the brahma-varchasa. The conjunction which has to be contemplated upon will be described in relation to five groups of things. To shew that there are not as many distinct contemplations as there are groups of things to be contemplated, the *s*ruti proposes here to treat of one single act of contemplation comprehending all the five groups of objects.....The conjunctions are said to be great because in the contemplation they are to be regarded as great things such as the worlds.

Contemplation of Samhita in the Worlds.

Now the *s*ruti proceeds to deal with the first of the five groups of things to be thought of in the contemplation of Sa*m*hita :

अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः संधिः । वायुः संधानम् । इत्यधिलोकम् ॥३॥

3. Now as to the worlds: earth is the first form, heaven the next form, the interspace the junction, air the medium ; thus far as to the worlds.

Of the conjunctions mentioned above, contemplation of conjunction in the worlds will now be described. The word ' now ' in all these passages denotes the order in which the objects are to be regarded in the course of contemplation.—Earth is the first form, the first sound ; that is to say, the first of the two sounds joined together

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should be regarded as the earth. * Similarly heaven is the next sound. The interspace (antariksha) is the junction, the mid-space between the first and the second sounds, the place where the two sounds are joined together. Air is the medium †, that by which they are joined together. Thus has been taught the contemplation of Sa*m*hit*a* in the worlds.

In the scriptural text 'ishe-(t)-tv*a*,' 'e' and 't'—the final and the initial sounds, respectively, of the words 'ishe' and 'tv*a*' which are to be joined together—are the two sounds joined together. The middle space between them should be regarded as the antariksha. The 't' within the brackets is the sound which comes in by doubling the 't,' one of the two sounds joined together, and it is this additional sound 't' which has to be regarded as the air.

Contemplation of Samhita in the Lights.

Then follows the second group:

अथाधिज्यौतिषम्। अग्निः पूर्वरूपम्। आदित्य उत्तररूपम्। आपः संधिः। वैद्युतः संधानम्। इत्यधिज्यौतिषम् ॥४॥

4. Now as to the lights: fire is the first form, sun the second form, water the junction, lightning the medium. Thus far as to the lights.

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* The earth, heaven, etc., here stand for the Devatás, the Intelligences functioning in the earth, heaven etc. The material forms are not worthy of worship.—(A.)

† The special effort.—(A.)

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This and the following groups should be interpreted like the preceding one.

Contemplation of Samhita in Knowledge.

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या संधिः । प्रवचनं संधानम् । इत्यधिविद्यम् ॥५॥

5. Now as to knowledge: master is the first form, pupil the second form, knowledge the junction, instruction the medium. Thus far as to knowledge.

Knowledge stands for the text which has to be taught by the master and learnt by the pupil.

Contemplation of Samhita in Progeny.

Then follows the fourth group:

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा संधिः । प्रजननं संधानम् । इत्यधिप्रजम् ॥६॥

6. Now as to progeny: mother is the first form, father the second form, progeny the junction, procreation the medium. Thus far as to progeny.

Progeny: sons, grandsons etc.

Contemplation of Samhita in the Self.

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक् संधिः । जिह्वा संधानम् । इत्यध्यात्मम् ॥७॥

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7. Now as to the self: lower jaw is the first form, upper jaw the second form, speech the junction, tongue the medium. Thus far as to the self.

'Self' here denotes the whole aggregate made up of the physical body, sense-organs, etc., as well as the Consciousness witnessing them all, inasmuch as the notion of self refers to this aggregate. It is this self with which the fifth group is concerned. *Speech*: the organ of speech located in the throat, palate, etc.

The Sruti concludes the members of conjunction described above in the following words:

इतीमा महासंहिताः ॥८॥

8. Thus these are the great conjunctions.

Contemplation of Samhita enjoined for a specific end.

This contemplation is prescribed as a means to a specific end in the following words:

य एवमेता महासंहिता व्याख्याता वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्गेण लोकेन ॥ ९ ॥

Whoso should contemplate these great conjunctions thus declared is endued with progeny and cattle, with brahma-varchasa, with food to eat, with the region of svarga.

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The Sanskrit verb 'vid,' *to know*, should be here understood in the sense of upasana or contemplation because this section treats of upasana. Upasana consists in a continuous flow of one and the same idea as recommended by the scripture, unmixed with other ideas, and made to hang on some perceptible object recommended by the scripture. He who renders constant service to the Guru or to the King is said to render upasana to him, and he attains the fruit thereof. Here, too, he who contemplates in the manner described above attains progeny and other fruits.

The Sanskrit root 'vid,' no doubt, denotes knowledge produced by the operation of sense-organs, not upasana or the act of contemplation, a mental act depending on the will and effort of the individual. Still, the verb 'vid' which means *to know* should here be understood in its secondary sense of upasana or contemplation which is allied to knowledge, both knowledge and contemplation being alike functions of the mind. The word cannot be understood here in its primary sense inasmuch as mere knowledge which is not dependent on the individual's will and effort cannot form the subject of an injunction. If mere knowledge were meant here, then, as it has been already imparted in the words "earth is the first form" and so on, there would be no need for an injunction. It cannot be urged that the form 'veda' occurring in the Upanishad is in the indicative mood and does not therefore mean an injunction. For, we regard the form 'veda' imperative, as often used in the Vedic texts. It may perhaps be also urged that this form 'veda' is indicative, not imperative, and that therefore the sentence merely repeats the truth already presented

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to the mind. In reply, we say that mere knowledge of the truth does not enable one to attain progeny, cattle, and other fruits mentioned. Wherefore, we are to understand that the word 'veda' is used in its secondary sense of contemplation, and is in the imperative mood, signifying an injunction. This interpretation is, moreover, in accordance with the context, the present section being concerned with upasana as may be seen from the last words of the sixth lesson, "thus do thou, O Prachina-Yogya, contemplate (upassva)." Here, svarga is indeed the fruit to be reaped in the future. As to the cattle and other fruits, they may be attained either here or hereafter, as in the case of the Chitra sacrifice whose fruits—namely, cattle—are said to be attainable here in the absence of all obstacles, or hereafter if there should be any obstacles in the way of its attainment in the present birth. It is for the attainment of fruits like these that the act of contemplation which depends on the individual's will and effort is enjoined here by the word 'veda.'

The Philosophy of Contemplation.

[In the Vedanta-sutras, various points concerning upasana have been discussed and settled. The Vedanta-sutras,—better known as the *Sariraka-Mimamsa*, an enquiry into the embodied soul,—comprise four books (adhyayas) divided each into four parts (padas), each of these four parts containing several sections (adhikaranas.) An adhikarana is made up of one or more aphorisms (sutras) and forms a complete discussion of a single question. The commentator on this Upanishad gives here and there at the close of a lesson a digest of such discussions as bear upon the subject-matter of the lesson.

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Every such discussion will be presented here in its three following parts :

1. *Question* :—A statement of the two or more different, antagonistic, alternative points of view presenting themselves on a subject.

2. *Pûrvapaksha or the Prima Facie View* :—The one or more points of view which will be ultimately set aside, with all the arguments in its or their support.

3. *Siddhânta or Conclusion*:—That point of view which has the strongest support of evidence and which should therefore be accepted as the final demonstrated truth, as well as all the arguments which can be adduced in its behalf.]

The Upasaka should be seated when engaged in Contemplation.

The question of the upasaka's posture is discussed as follows in the Vedanta-Sutras IV. i. 7-10 :

(*Question*) :—Is it necessary or not necessary for a man to be seated while engaged in contemplation ?

(*The Prima Facie View :*)—It is unnecessary, inasmuch as no particular posture of the body has any bearing on the activity of manas.

(*Conclusion* :)—It is necessary that he should be seated when engaged in contemplation. Otherwise, contemplation is impossible. In the first place it is impossible for a man to contemplate while lying down, since all on a sudden he may be overpowered by sleep. Neither is it possible for him to contemplate when standing or walking ; for, the mind would then wander away from the point by having to attend to the balancing of the body and to ascertain the right road.

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No specific time and place necessary for Upasana.

(Vedanta-Sutras, IV. i. 11.)

(*Question* :)—Is there any specific time or place wherein alone one should practise contemplation ?

(*The prima facie view*) :—The Veda has prescribed the east as the proper direction for Brahmayajna, the place inclined towards the east for Vaisvadeva, the afternoon for Pindapitriyajna, and so on. Thus, time and place of a specific character are prescribed in the case of Vedic rites. In the case of contemplation, too, which is alike an act enjoined by the Veda, there should be a specific time and place prescribed.

(*Conclusion* :)—Concentration is the primary condition of meditation (dhyana), and this concentration is not improved by resorting to any particular place or time. There can therefore be no specific time or place prescribed. Hence it is that the sruti, prescribing a proper place for the practice of yoga, recommends that the place selected should be agreeable to the mind. One should practise yoga only at a place which is pleasing to the mind. No specific place is prescribed in the scriptures. It is true that the sruti declares that the place selected for the practice of yoga should be "even, clean, free from gravel, fire and sand." * But, as the sruti concludes by saying that the place should be pleasing to the mind, we understand that there the sruti only refers to some of the general conditions which facilitate contemplation, the end in view. These general conditions being satisfied, there is no restriction that any particular place or time should be resorted to for yoga. The sruti only means that contemplation should be practised where concentration is possible.

* Svetasvatara-Upanishad, 2-10.

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The Scope of Samhita-Upasana.

We have now to discuss as to how much of the attributes of the Being described in the scriptures should be brought within the sphere of contemplation. In the Aitareya-Upanishad also, contemplation of Samhita is given as follows :

> " Now, then, the sacred teaching regarding Conjunction" ; *

and so on. Now we have to enquire : (1) Are the Upasana given in the Aitareya recension and that given in the Taittiriya recension one and the same or different ? (2) Even if they are one and the same, is it necessary or not necessary that all that is taught in one place should be taken as taught in the other ?

As to the first question : on the principle established in the case of Panchagni-Vidya and Prana-Vidya, it may at first thought appear that the Upasanas of Samhita taught in the Aitareya and the Taittiriya recensions are one and the same.

Identity of Upasanas taught in different Upanishads.

The identity of Upasana in the case of Panchagni-Vidya and Prana-Vidya has been established in the Vedanta-Sutras III. iii. 1. as follows :

(*Question* :)—The Chhandogya and Brihadaranyaka Upanishads treat of the Upasana of " the five fires." Are the Upasanas different or identical ?

(*The Prima Facie View* :)—The two Upanishads teach two different sorts of contemplation, these last being known by different names, Kauthuma and Vajasaneyaka respectively ;

* Op. cit. 3-1-1-1.

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so, too, in the case of other Upasanas. There is yet another mark pointing to a distinction between the Upasanas taught in different recensions. The ceremony called Siro-vrata is spoken of in the Mundaka-Upanishad in the words: "This Brahma-Vidya should be taught to those only by whom the vow of siro-vrata has been duly observed." * Siro-vrata is a kind of vow enjoined only on the students of the Atharva-Veda, but not on others. It would, therefore, seem that difference in recension makes the Upasanas quite distinct.

(*Conclusion*):—Despite the difference of recension the Upasana remains one and the same, because of the identity of the teaching. The contemplation of Prana, for instance, is taught in the Chhandogya-Upanishad in the words, "Whoso, verily, contemplates (Prana) the Best and the Highest." † And the Brihadaranyaka treats of the contemplation of Prana in the same words. Similarly, the five fires of Heaven, Rain, Earth, Moon, and Woman, recommended for contemplation in what is called the Panchagni-Vidya are spoken of in exactly the same terms in the two recensions. And the fruits also of the Upasana of Prana,—namely, that the Upasaka "verily becomes the best and the highest" are described in the two recensions in exactly the same terms. As to the Upasana being known by different names such as Kauthuma, Vajasaneyaka, and so on, they are not so named by the sruti itself. It is, on the other hand, only the students who name the different recensions of the Veda after the sages who have taught them. As to the contention that the siro-vrata goes to indicate a difference in the Upasana, we answer that this ceremony is necessary for the learning

* Op. cit. 3-2-10. † Op. cit. 5-1-1.

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of the Vedic text, not for a practice of the contemplation therein taught. The words 'he that has not observed the vow should not learn it' * show that it is a vow connected with the learning of the text. Wherefore, there being so many marks of identity while there is none pointing to a distinction, it is but proper to maintain that the mere fact of an upasana being taught in two different recensions makes no difference in the upasana itself.

Following the same principle in the present case, one may argue that even the upasanas of conjunction as taught in the two recensions are identical, because, in the first place, the object to be contemplated upon is one and the same as indicated by the words "whoso thus contemplates this conjunction," and the words "Earth is the first form," and so on; and also because the fruits of the upasana as described in the two places are of the same kind, namely "He is endued with progeny and cattle."

When different attributes should be gathered together in Upasana.

Now, as to the second question raised above, the principle of gathering together all the attributes spoken of in different places in connection with one and the same upasana has also been established in the Vedanta-Sutras III. iii. 5. as follows:

(*Question*:)—Are the various attributes, spoken of in connection with an upasana taught in different places, to be gathered together or not?

(*Prima Facie View*:)—The Vajasaneyaka-Upanishad, when teaching of the contemplation of Prana, assigns to it an ad-

* Mundaka Up. 3-2-11.

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ditional attribute—that it is the 'semen,'—in the words "The semen, verily, soared up." * As this attribute is not mentioned in the Chhandogya, one may think that that attribute should not be thought of when contemplating Prana according to the teaching of the latter, the purpose of contemplation being served by regarding the attributes of Prana as the vital breath, as speech, and so on.

(*Conclusion*:)—Though untaught in the Chhandogya recension, the attribute should be added to the object of contemplation, because it is taught in the other recension. We do find Agnihotra and other sacrificial rites being performed in all their parts as taught in the different recensions. Against this it may be urged that, the purposes of contemplation being served by those attributes only which are given in one's own recension, it is unnecessary to add to them those attributes also which are given elsewhere. This contention has no force; for, on the principle that more work produces more result, the attributes spoken of in other recensions are as serviceable as those given in one's own. Wherefore it is necessary to collect together all the attributes mentioned in different recensions.

In pursuance of the principle thus established, one may think that to the details of the Samhita-Upasana given in the Taittiriya-Upanishad should be added those given in the Aitareya-Upanishad, such as "Speech is the first form, manas the second form," † and so on; and that to those given in the Aitareya-Upanishad should be added the details given in the Taittiriya-Upanishad, such as "Fire is the first form," and so on.

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* Bri. Up. 6-1-12. † Op. cit. 3-1-1-6.

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Thus at first sight it would appear that the Upasanas of Samhita taught in the two recensions are one and the same, and that the several attributes mentioned in the two places should be gathered together in thought by him who wishes to contemplate Samhita or conjunction.

Two distinct Upasanas of Samhita.

This *prima facie* view should be set aside in pursuance of the principle established in the Vedanta-Sutras III. iii. 6, in the case of the Udgitha-Vidya. This principle is discussed as follows :

(*Question*) :—Are the Udgitha-Vidyas taught in the Chhandogya and the Brihadaranyaka identical or different ?

(*The prima facie view*) :—As they are both alike designated as the Udgitha-Vidya, they are properly one and the same. No doubt the designation is not authorised by the Veda ; but such incidents as a war among the vital activities are related in both texts alike. Having represented the sattvic and tamasic activities of the senses as Devas and Asuras respectively, the Chhandogya describes a war among them ; and then, after shewing that speech and other Devas are assailed by Asuras, it declares that the Prana-Deva alone is unassailed by them. All this is related in the same way in the Brihadaranyaka. The teachings of the two Upanishads refer apparently to one and the same vidya (upasana).

(*Conclusion*) :—They are really two different vidyas, the thing to be contemplated upon being different in each. In the Chhandogya, the syllable 'Om,' occurring in the Udgitha, a particular song, has to be regarded as Prana, Life ; whereas in the Brihadaranyaka Prana, represented as the chanter of the whole Udgitha song, as the stimulator of the organ of

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speech, has to be regarded as Udg*a*tri,—that one of the four principal priests at a sacrifice whose function it is to chant the hymns of the Sama-Veda. Thus owing to a difference in the thing to be contemplated, the two vidy*a*s are quite different. As to the war among sense-organs being related alike in both, this point of similarity, found as it is only in minor details, cannot by itself point to an identity in the main vidy*a*s. In both alike, no doubt, Pr*a*na is represented to be the highest, as unassailable by the Asuras, and this ought to enter into the contemplation; but as the difference already pointed out in the thing to be contemplated has not been gainsaid, the Udg*i*tha-Vidy*a*s taught in the two Vedas are quite different.

In accordance with the principle thus established, in the present case we should look upon the contemplation of conjunction taught in the Taittir*i*ya and Aitareya Upanishads as different on account of a radical difference in the things to be contemplated upon. In the former, the things to be contemplated upon in the contemplation of conjunction have been declared in the five groups of objects; and in the latter, the things to be contemplated upon are divided into adhidaiva and adhy*a*tma, cosmic and personal. It is there declared as follows:

> "V*a*yu and *A*k*a*sa, these are the adhidaivata. Then as to the adhy*a*tma: Speech is the first form, and manas the second form,"* and so on.

The extent of similarity in the thing to be contemplated—in so far as the Earth is mentioned as the first form in both alike—is not sufficient to make the two vidy*a*s identical.

* Op. cit. 3-1-1-5, 6.

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The points of difference preponderate, and it is but reasonable that the preponderant should prevail.

The two vidyas being thus different, it is not right that the several things mentioned in the Aitareya-Upanishad as worth contemplating should be added to those declared here in the Taittiriya-Upanishad. No part of the New Moon and Full Moon sacrifices, for instance, is added to the Agnihotra, because the last is quite different from the two.

It has been thus proved that the two vidyas taught in reference to Samhita are different, and that therefore no part of the details given in the Aitareya should be added to what is given in the Taittiriya-Upanishad.

Sef-Contemplation and Symbolic Contemplation.

There is yet another point for discussion. Upasanas are of two kinds, those which involve the contemplation of the Self, and those which are concerned with external symbols (Pratika). In the former, the Paramatman, the Highest Self, is contemplated in His saguna or conditioned form, as taught in the sixth anuvaka. There it is taught that the Purusha, known as Paramatman, the Highest Self, abiding in the heart-space, has to be contemplated upon as made up of manas, as immortal, as golden, and so on, in the thought "I am that Paramatman." This contemplation of the Self is well discussed in the Vedanta-Sutras IV. i. 3. When the devotee contemplates a visible thing outside the Highest Self, and exalts that thing by way of regarding it as a great Devata or as Brahman Himself, the contemplation is said to be symbolic, concerned with a symbol. In the present case it is taught that

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"Earth is first form." Here the first sound in a conjunction has to be contemplated, being regarded as the Bhu-Devata, the Intelligence functioning in the Earth. Where it is taught that "Manas should be contemplated as Brahman" and so on, it is manas, &c.,—exalted by being regarded as Brahman,—which should be contemplated.

No Symbol should be contemplated as the Self.

And this symbol should not be regarded by the devotee as his own Self. A symbol is an effect of or an emanation from Brahman, and as such it forms a fit object on which the contemplation of the Supreme may be made to hang. That such symbols should not be regarded as the Self has been established in the Vedanta-Sutras, IV. i. 4. as follows:

(*Question*:)—When it is taught that manas should be regarded as Brahman, that the Sun should be regarded as Brahman, and so on, it means that the symbols,—manas, the sun, etc.,—exalted by being regarded as Brahman, form the objects of contemplation. Are those symbols to be regarded in contemplation as one's own Self?

(*Prima facie view*:)—These symbols should also be contemplated as one's own Self, for the symbols are effects of or emanations from Brahman, and as such are one with Brahman; and jiva, too, is one with Brahman. Thus all distinction being absent by both of them being alike one with Brahman, the symbol which is the object of contemplation and jiva who is the contemplator are one and the same.

(*Conclusion*:)—When the symbol which is an effect of or emanation from Brahman is regarded as one with Brahman, then what has made it a symbol has quite vanished away.

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When the pot becomes one with clay, the pot as such has vanished away. When, again, the jîva, the separate individual Ego, is regarded as one with Brahman, then he ceases to be a separate individual Ego, and in consequence he ceases to be a contemplator. If, with a view to preserve intact the distinction between the object of contemplation and the contemplator, the oneness of cause and effect and the unity of jîva and Brahman be disregarded, then the symbol and the contemplator cannot be one, and they will be quite different from each other like the cow and the buffalo. Wherefore it is not right to contemplate the symbol as the Self.

One mode alone of Self-Contemplation should be practised.

Now, all upâsanas in which Brahman, the object of contemplation, is regarded as one with the Self, culminate in the sakshatkâra or actual perception of Brahman; so that when Brahman is intuited by one Upâsana, other contemplations are of no use. By engaging in another contemplation, the mind may even wander away from the sakshatkâra already attained. Accordingly, when several upâsanas are taught for the benefit of one who seeks to attain Brahma-sakshatkâra, to intuitively realise Brahman, it has been decided that only one of them—it may be any one—should be resorted to.

Symbolic Contemplations may be practised in any number.

But, in the present case, the contemplation of conjunction may be practised in one, two, or more forms at will. This

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point has been settled in the Ved*a*nta-S*u*tras III. iii. 60. as follows:

(*Question*:)—Is there any restriction as to the number of symbolic contemplations to be practised? Or can they be practised in any number at will?

(*Prima facie view*:)—The principle established in the case of those up*a*sanas in which the Self is contemplated as one with the object of contemplation may be applied to the contemplation of symbols, the object in view here alike being the s*a*kksh*a*tk*a*ra.

(*Conclusion*:)—There is a vast difference between the two. As to the former, the Sruti gives us to understand—in the words, "Becoming the Deva, he is absorbed in the Devas"—that as the culminating point of contemplation, the contemplator realises while still alive his unity with the Deva, and that after death he becomes the Deva Himself. There is no evidence whatever to shew that contemplation of symbols produces s*a*kksh*a*tk*a*ra. And as s*a*kksh*a*tk*a*ra is not the aim of the contemplation of symbols, we should understand that the several objects of enjoyment, declared—in the respective contexts—to be attainable, constitute the fruits of the contemplation of symbols. Accordingly, as producing fruits of a distinct kind, one up*a*sana does not become useless when another has been practised. And the objection that the mind would wander away from the point does not at all apply to the present case; for, by contemplating one symbol at certain moments and again at another moment contemplating another symbol, the ap*u*rva or invisible effect of the first contemplation does not become extinct. Therefore the symbolic contemplations may be

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practised at will, either one alone or more than one ; and in the latter case the many contemplations may be practised either severally or conjointly.

The Symbol should be contemplated as Brahman, not vice versa.

From the expression " Earth is the first form " it may at first sight appear that, being the first mentioned, earth is the subject of the proposition and is therefore the thing to be contemplated, *i.e.*, the symbol, and that the first sound in the conjunction, which is subsequently mentioned, is the predicate, showing how that symbol is to be regarded. On the other hand, earth being the superior of the two, the first sound in the conjunction should be looked upon as a symbol and contemplated as earth. For instance, the small s*a*lagr*a*ma stone is regarded as the Supreme—as Vish*n*u, as *S*iva, and so on ; but not vice versa. The principle that an inferior thing which is a symbol should be viewed in contemplation as a superior one is established in the Ved*a*nta-s*u*tras IV. i. 5. as follows :

(*Question* :)—The *s*ruti teaches us to contemplate that "Manas is Brahman," and so on. There arises the question, are we to regard manas etc. as Brahman, or are we to regard Brahman as manas etc. ?

(*Prima facie view* :)—Brahman being the Dispenser of the fruits of all actions, it is Brahman whom we should contemplate as manas, as something not Brahman.

(*Conclusion* :)—Brahman is the superior of the two, and it is therefore proper that manas, the inferior one, should be contemplated as Brahman, the superior. To take an ex-

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ample from our wordly concerns: when a king's servant is addressed as king himself, he feels honored, but not vice versa. The word 'as' (Sanskrit 'iti.') going with Brahman in the passages "let him contemplate manas as Brahman" shews that manas should be regarded as Brahman. It may be asked, how can Brahman award fruits of action, when something other than Brahman, such as manas, is worshipped? We answer thus: as the presiding Lord witnessing all actions, He can award fruits of our contemplation in the same way that He awards fruits when we worship a guest who is entitled to our hospitality. Wherefore, we should contemplate the symbol,—which in itself is a thing different from Brahman,—viewing it as Brahman.

No doubt the words in the text, "the sacred teaching about conjunction shall we declare in the five worlds," seem to imply that earth etc., denoted as they are by words in the locative case, are the objects to which contemplation should be directed—that is to say, that they are the symbols; still, it is but proper to understand that the first sound, etc, are the symbols which have to be viewed as earth etc. When, for instance, it is taught "Let him contemplate the fivefold Saman in the worlds," it has been made out that the Saman forming an integral part of a sacrificial rite is the symbol which should be viewed as worlds, these last being denoted by a word in the locative case.

Indeed, this point has been established in the Vedanta-Sutra IV. i. 6, on the ground that Saman used as the object of the act of contemplation is the main thing to be contemplated, and is therefore the symbol which should be viewed as worlds. Similarly, here in the passage "whoso should contemplate these conjunctions," conjunctions form

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the object of the act of contemplation, and we are therefore to understand that they are symbols to be viewed as earth etc. Though earth, etc., are symbols, yet as constituting the forms in which the first sound, etc., are to be viewed, they may be properly referred to in the words "in the worlds" etc.

Upasana defined.

To discuss yet another point:

(*Question*:)—What is upasana? Is it a single act of thought or a frequent repetition of one and the same thought?

(*Prima facie view*:)—Just as the scriptural injunction "He shall initiate a Brahmana of eight years into the study of Vedas" is duly observed when the act is once done, so too, by a single act of thought, the scriptural injunction is duly fulfilled, and no repetition of the thought is necessary.

(*Conclusion*:)—Not so, we say; for, as in the learning of the vedic texts, the thought should be repeated. Just as, in pursuance of the scriptural command that every one should learn his own scriptures, one recites the vedic text frequently till he can fix it in memory, so, the thought should be often repeated. If the very word 'adhyayana' means repeated utterance, the word 'upasana' also means a frequent repetition of thought. Accordingly the blessed bhashyakara, in his commentary on the Vedanta-Sutras IV. i. 1. says as follows:

"Moreover, the words 'upasana' (devotion or contemplation) and 'nididhyasana' (meditation) denote acts involving frequent repetition. Accordingly, indeed, when we say 'he is devoted to (upaste) the prince', or 'he is devoted to

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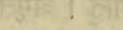
guru', we refer to a person who attends on the prince or guru intently, never swerving from the act. So, when we say ' parted from her husband she meditates on him,' we refer to a woman who thinks constantly of the husband and is quite anxious to meet him.

It is true that no definite measure of the frequence of thought is anywhere prescribed in the *sruti*, as is done in the case of mantras meant for repetition; but the thought should be revolved until the idea that the symbol is the Deity contemplated upon has struck its roots deep down in the mind of the contemplator. Therefore the *Vartikakara* says:

> "To approach a thing, viewing it as something else as taught in the scriptures, and there to dwell long till they come to be regarded as one, constitutes what is called *upasana*."*

It is like wise ministers having installed a boy prince on the throne and constantly waiting on him till all people come to recognise his sovereignty and obey him as their king. When once the symbol has come to be regarded as the Deity, the idea does not again depart from it. To illustrate: the idea of God comes up to the mind on seeing the idol in a ruined temple though no longer worshipped. The results spoken of in the scriptures will accrue to him who has contemplated the symbol till the idea that it is the Deity Himself has taken a firm root in the mind.



* Taittiriya-Upanishad-Vartika.

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LESSON IV.

(*Fourth Anuváka.*)

PRAYERS FOR HEALTH AND WEALTH.

In the third lesson contemplation of conjunction has been taught for the attainment of progeny and other fruits. From that indirectly accrues also the power of concentrating thought, a necessary condition for the attainment of a knowledge of Brahman. Now, no man who is wanting in retentive power of intellect, who forgets the teaching of scriptures once learned, can acquire a knowledge of Brahman. And no man who, owing to sickness and such other causes, lacks physical vigor, etc., or who suffers from want of food and clothing and the like, can apply himself to the study of the scriptures and such other means of acquiring a knowledge of Brahman. Therefore mantras conducive to the attainment of retentive power of intellect and the like are taught in the fourth lesson.

Prayer for intellectual vigour.

First, the sruti teaches the mantra to be recited by him who wishes to acquire retentive power :

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् संबभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् ॥१॥

1. Who, of all forms, the bull of chants, sprung up from chants immortal,—May He, the Lord,

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me with intelligence cheer. Of the immortal, O God, the possessor may I be!

Here are taught japa and homa—the recitation of mantras and the offering of oblations—as means of obtaining medha and *sri*, intelligence and fortune. (That such is the purpose of this lesson is) shewn by the expressions, "May He, the Lord, me with intelligence cheer;" and "then to me fortune bring."

Pranava, the essence of the Vedas.

The syllable 'Om' is said to be the bull of Vedas because of the ascendency thereof as of the bull in a herd of cattle. It is 'of all forms,' because it pervades all speech, as declared elsewhere in the *sruti*:

> "As all leaves are fast bound in the stalk, so is all speech fast bound in the syllable 'Om.' The syllable 'Om' is all this." *

It is for this reason that it is spoken of as the "bull of chants." The syllable 'Om' is indeed the object of contemplation here, and it is therefore but proper to extol it as the bull of chants and so on. The Vedas are verily immortal, and it is from such immortal Vedas that the syllable 'Om' was born: that is to say, as the most essential element of the Vedas did it *shine* forth to Prajapati, the Lord of creatures, when he began to meditate with the object of knowing what was the most essential element in all vedic and vulgar speech. The

* Chha-Up. 2-23-4.

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syllable 'Om' is eternal aud cannot therefore be literally said to have a birth. May that syllable 'Om,' the Supreme Lord, the Dispenser of all aspirations, cheer me with wisdom! Or (to interpret the sruti better still): May He strengthen me with intelligence.—It is the strengthening of intelligence that is here prayed for.—Of the immortal, *i.e.*, (by the context), of that knowledge of Brahman which is the means to immortality, the possessor may I be.

Pra*n*ava is the highest among the Vedas—which are chanted in G*a*yatr*i* and other metres,—as declared in the Ka*th*a-Upanishad:

> "That place which all the Vedas declare, for which they declare all penances, which seeking they live the life of celibacy, that place I tell thee briefly: it is 'Om.'" *

The whole universe is only Its embodiment, inasmuch as all things are comprehended in speech composed of words, and the whole speech is comprehended in that syllable '*a*,' the first member of Pra*n*ava. That all things are comprehended in speech is declared in the Aitareyaka as follows:

> "Speech is his (the breath's) rope, the names its knots. Thus by his speech as by a rope, and by his names as by knots, all this is bound. For, all these are names indeed." †

Just as a dealer in cattle ties together many animals by

* Ka*th*a-Up. 2-15. † Aitareya-*Ara*nyaka 2-1-6-1.

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bands attached to one long extended rope, so, in the hands of Parameśvara, the Supreme Lord, speech is the long rope, and names such as 'Devadatta' are bands, and by these all things in the universe are tied up. Everything therefore rests in speech. That is to say, every man, on hearing his own name pronounced by another, comes up to him as though he were bound and dragged by bands of rope. That the whole of speech, with all the things in the universe comprehended within it, is itself comprehended in Praṇava is declared by the Chhandogas in the following words:

> "As all leaves are fast bound in the stalk,
> so, is all speech fast bound in the syllable
> 'Om.' The syllable 'Om' is all this." *

Just as the vaṭa, aśvattha and other fig leaves are pervaded by fibres running through them, so is the whole speech pervaded by the syllable 'Om.' We should bear in mind that it is through the syllable 'a' that the whole speech is comprehended in the Praṇava, as declared in the Aitareyaka:

> "'A' is the whole of speech; and manifested through different kinds of contact (mutes) and of winds (sibilants), it becomes many and different." †

Those sounds which are termed sparśas and those which are termed ūshmans are uttered in the Mātṛikā-mantra with 'a' attached to them. The sound 'a' is therefore said to be embodied in the whole speech. Thus has been shewn how Praṇava is 'of all forms,' embodied in the whole universe. Praṇava manifested itself to Prajāpati as the highest

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* Chhā. Up. 2-23-4. Aita. Āraṇyaka 2-3-6-14.

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or most essential element of the Vedas. Accordingly the Chhandogas read as follows :

> "Praj*a*pati brooded on the world. From them thus brooded on threefold knowledge issued forth. He brooded on it, and from it thus brooded on issued the three utterances (vy*a*hr*i*tis), Bh*uh*, Bhuva*h*, Sva*h*. He brooded on them, and from them thus brooded on issued the syllable 'Om'" *

To brood upon the worlds is to meditate deeply upon them with a view to find out their essence. To issue forth is to clearly shine forth as the essence. Immortality or freedom from death constitutes what is known as liberation, and that is the end for which the syllable 'Om' manifested itself. Hence it is that the Chhandogas, in the opening section treating of the syllable 'Om,' read at the commencement, "He that is well established in Brahman attains immortality." Pra*n*ava being the designation of Brahman, he alone who devoutly contemplates Pra*n*ava can be said to be well established in Brahman.

May He, the Supreme Lord, who is designated by Pra*n*ava, cheer me, the seeker of wisdom, (by endowing me) with the power of retaining in memory the scriptural texts and their teaching. May I, O God, by Thy Grace grasp the immortal, *i.e.*, the scriptural texts and their teachings whereby to attain immortality.

Prayer for physical and moral health.

Having given the mantra for acquiring retentiveness, the

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* Chha. Up. 2-23-3, 4.

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*s*ruti now proceeds to teach a mantra for securing immunity from sickness :

शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रु-
वम् । ब्रह्मणः कोशोऽसि मेधयाऽपिहितः । श्रुतं मे गोपाय ॥२॥

2. Able may my body be, sweetest be my tongue! With ears much may I hear! The sheath of Brahman art thou, veiled by intelligence. What I have learned do Thou keep.

Moreover, may my body be able! May my tongue be sweetest, uttering only what is most agreeable! With ears much may I hear! May my *k*arya-*k*ara*n*a-sangha*t*a the aggregate of the causes and the effects, *i e.*, the gross physical body and the subtle senses making up my whole bodily organism—be competent for *A*tma-*j*na*n*a, competent to acquire a knowledge of the Self. And it is for the same end that I pray for medh*a*, intellectual retentiveness. Of Brahman, of the Para-ma*t*man or Highest Self, Thou art the sheath, as of a sword, being the seat of His manifestation.

I speak of Thee as the sheath of Brahman because those who have cast aside all worldly desires perceive the Supreme in Thee, and because, as both the designation and the symbol of Brahman, Thou art alone the means of perceiving Him.—(S.)

Thou art indeed the Pra*t*ika, the symbol of Brahman: in Thee Brahman is perceived. By worldly intelligence Thou art concealed: that is to say, the truth concern-

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ing Thee is unknown to men of common intelligence.

Concealed as Thou art * by their worldly intelligence, they whose thoughts are engrossed in the external objects do not contemplate Thee, the Divine Being, who givest immortality.—(S.)

Do Thou guard what I have heard, do thou guard my wisdom, the knowledge of the Self and the like which I have acquired by hearing the scriptural texts; that is to say, do Thou enable me to acquire wisdom and retain it.

Do Thou guard my wisdom from the attacks of attachment, aversion and other such evils: do Thou so watch that when I am engaged in the study of scriptures and in other means of acquiring knowledge, I may not meet with any obstacles to wisdom, such as worldly attachment and the like.—(S.)

These mantras are to be repeated by him who wishes to improve the retentive power of memory.

As I seek wisdom, may my body be healthy and thus efficient for a practice of contemplation! May my tongue be endued with extreme sweetness; may it be an apt organ wherewith to recite the scriptural texts! May I hear many a scriptural text conducive to the growth of wisdom: may I not be afflicted with the evil of deafness. O Pranava, Thou art the place where I may meditate upon the Supreme Being, the Cause of the universe. Just as a leather-sheath is the place for preserving a sword, so is Pranava the place for a safe meditation of Brahman. Accordingly, concerning the syllable 'Om,' the Katha-Upanishad says:

* As a salagrama stone is concealed by the idea of God.—(A.)

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"This is the best means, this the highest means."* Thus Pranava is associated with the retentive power of intellect. Do Thou, O Supreme Lord, designated as Thou art by that grand Pranava, protect my learning—all the secret truths of the Veda that I have learned with my ears—by way of removing the obstacles of forgetfulness and the like.

Prayer for fortune.

Here follow the mantras with which the seeker of fortune should offer oblations :

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः । वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ॥३॥

3. Bringing to me and increasing ever and anon clothes and kine, food and drink, doing this long, do Thou then bring to me fortune woolly, along with cattle. Svaha !

Then, † after endowing me with medha or intelligence, do Thou endow me with fortune which in an instant—rather, ever—will bring to me and increase clothes and kine, food and drink. For to one who is devoid of wisdom fortune is indeed only a source of evil.

Works conducing to man's good in this or the future world can be accomplished only by means of wealth, human and divine,—*i. e.*, material wealth such as money, and

* Op. cit. 2—17.

† On my acquiring a knowledge of the Vedic teaching.—(S.)

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spiritual wealth such as contemplation of the Divine Being and wisdom. Hence the prayer for the two.—(S.)

Fortune is said to be woolly because the fortune sought for includes goats and sheep as well as other kinds of cattle. From the context we are to understand that here the syllable 'Om' is addressed. The word* 'svaha' shews that the mantra is intended for an oblation.

The word also marks the end of a mantra here as well as in the succeeding cases.—(S.)

Do Thou, Supreme Lord, designated by Pranava, secure to me fortune from all sources, providing me with clothes, etc., for my enjoyment, increasing them when acquired, preserving them, when thus increased, long and safe for me who is the seeker of wisdom.....To that God, who will endow me with fortune, may this thing—clarified butter or the like—be an oblation!

Prayer for obtaining disciples.

Now the sruti gives five mantras wherewith the person who has been endowed with fortune abounding in clothes, food, drink, etc., offers oblations with a view to obtain disciples for the propagation of the traditional wisdom.

आ मा यन्तु ब्रह्मचारिणः स्वाहा ॥ ४॥

वि माऽऽयन्तु ब्रह्मचारिणः स्वाहा ॥ ५ ॥

प्र माऽऽयन्तु ब्रह्मचारिणः स्वाहा ॥ ६ ॥

दमायन्तु ब्रह्मचारिणः स्वाहा ॥ ७ ॥

* The word is explained to mean 'May it be a fit oblation;' or 'the sruti has itself said.'

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शमायन्तु ब्रह्मचारिणः स्वाहा ॥ ८ ॥

4. May devotees of Brahman come to me from every side! Svaha!

5. Variously may devotees of Brahman come to me! Svaha!

6. Well-equipped may devotees of Brahman come to me! Svaha!

7. Self-controlled may devotees of Brahman come to me! Svaha!

8. Peaceful may devotees of Brahman come to me! Svaha!

May disciples, intent on the acquisition of knowledge, come to me, a teacher of the traditional wisdom! Whatever be their respective ends,—be it cattle, or the region of svarga, or the region of Brahma, or liberation,—to me may they come, endued with intellectual aptitude for wisdom, abstaining from all puerile, sportive outgoing activities of the sense-organs, free from anger and other evil tendencies of the mind!

The mantras from the 5 to 8 are not read in this context in some countries, in the belief that they belong to some other recension. *

Prayer for fame.

Here follow the mantras productive of fame as a teacher of traditional wisdom:

* Nor does *Sri Sankaracharya* recognise them as forming a part of this Upanishad.

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यशो जनेऽसानि स्वाहा ॥ ९ ॥

श्रेयान् वस्यसोऽसानि स्वाहा ॥ १० ॥

9. Famous among people may I become! Svaha!

10. Superior to the wealthiest may I become! Svaha!

...Superior to the wealthiest among the same class of people as myself, may I become; that is to say, may I be superior in virtues to the class of men who possess wealth!

By Thy Grace, O Supreme Lord, may I be famous among all people as a teacher.....

Prayer for union with the Divine.

How the worshipper may become famous and superior is described in the following mantras:

तं त्वा भग प्रविशानि स्वाहा ॥ ११ ॥

स मा भग प्रविश स्वाहा ॥ १२ ॥

तस्मिन् सहस्रशाखे । निभागाहं त्वयि मृजे स्वाहा ॥ १३ ॥

11. That Self of Thine, O God, may I enter! Svaha!

12. Do Thou, O God, enter me. Svaha!

13. In that Self of Thine, of a thousand branches, O God, do I wash myself. Svaha!

May I enter into Thee, the sheath of Brahman. Having entered into Thee, may I not be other than

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Thyself! Do Thou also, O Lord, enter into me. Let us be one alone in Self. * In Thee alone (as in a river) of a thousand branches, I wash all acts of sin.

God (Bhagavat): 'Bhaga' is the name given to the six perfections collectively,—perfection in power, in virtue, in fame, in fortune, in wisdom, in non-attachment. May I, O Supreme Lord, enter into Thee, may I ever lovingly serve Thee as though I have become one with Thyself! Do Thou also enter into me, i.e., do Thou graciously hold me in great love as though Thou hast entered into me. In Thee, in Thy thousand forms, I wash myself. That is to say, devotion to Thee is the sole path to Bliss.

Prayer for many disciples.

The *sruti* then proceeds to give a mantra intended to secure many disciples, illustrating the thing by analogies.

यथाऽऽपः प्रवता यन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा ॥१४॥

14. As waters run to a low level, as months into the year, so unto me may devotees of Brahman, O Disposer of all, come from every side! Svaha!

The year (aharjara, consumer by days, or consumer of days) is so called because, revolving round and round in the form of days, it wastes away the worlds, or because days are consumed in the year in which they are comprehended.

* i. e., do Thou destroy all cause of distinction.—(S.)

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As water flows quickly down an inclined level, as months run into the year, not one of them transgressing it, so may the devotees of Brahman come unto me from all parts of the country with extreme quickness, and may they never transgress me!

Prayer for light and peace.

प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥ १५ ॥

15. Refuge * Thou art, to me do Thou shine forth; forth unto me must Thou come!

Thou art like a refuge, like a rest-house close by, wherein to shake off all weariness. Thou art the abode wherein resting, thy devotees can shake off all sin and pain. Do Thou, therefore, shine forth to me. Do Thou come unto me: do thou make me one with Thyself, as the metallic head of an arrow (becomes one with the body it pierces into).

The seeker of fortune, as spoken of in this section,—*i,e,*, in the chapter on wisdom,—must be one who seeks wealth wherewith to perform the sacrificial rites which serve to destroy all accumulated sins of the past. It is only on the extinction of these sins that wisdom shines forth, as the *smriti* says:

"Wisdom arises in men on the extinction of sinful karma. As in a clear mirror, they see the Self in the self."

Do Thou make me illustrious as the teacher of Brahma vidya. Do thou come to me, i.e, be gracious to me.

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*Or the lord of all living creatures.—(S.)

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LESSON V.

(Fifth Anuvâka.)

CONTEMPLATION OF THE VYAHRITIS.

Contemplation of Sa*m*hita (conjunction) was first taught. Then followed the mantras intended for him who seeks wisdom and those intended for him who seeks fortune. These mantras subserve wisdom indirectly. Here follows the contemplation of Brahman within, in the form of Vy*a*hritis, the utterances whereby to secure the fruits of self-lordship (sv*a*rajya).

Accordingly this section proceeds to extol His glory.—(S.)

The three Vy*a*hritis being held in high regard, Brahman declared independently of them may not be readily accepted by the intellect; wherefore the *s*ruti teaches the disciple to contemplate, within the heart, Brahman, otherwise termed the Hira*n*yagarbha, as embodied in the Vy*a*hritis.—(A.)

The fifth and the sixth anuv*a*kas treat of the contemplation of Brahman; the fifth treating of the contemplation of the subordinate Devat*a*s, while the sixth treats of Brahman, the Supreme Devat*a*. First, the *s*ruti speaks of the three Vy*a*hritis as the symbols of the three subordinate Devat*a*s.

The three Utterances.

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः ॥१॥

1. 'Bhu*h*,' 'Bhuva*h*,' 'Suva*h*': there are thus, verily, these three utterances.

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The utterances mentioned here are known as the most celebrated ones.

Vyahritis are so called because they are uttered in various rituals, such as agnihotra, as is well known to all.

The Fourth Utterance.

Having thus spoken of the three Vyahritis well known in connection with the ritualistic section, the śruti proceeds to declare another Vyahriti as a symbol :

तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति ॥ २ ॥

2. Of them, verily, that one, the fourth, 'Mahah', did the son of Mahachamasa discover.

This Vyahriti, namely 'Mahah', is the fourth of them. It was the son of Mahachamasa that discovered this fourth Vyahriti. As a past event is described here, the present tense should be understood in the sense of past time. Mention of Mahachamasya is intended to show that the Vyahriti was discovered by a Rishi. Since the name of the Rishi is mentioned here, we understand that contemplation of the Rishi forms an integral part of the upasana taught here.

Mahachamasa is so named after the great vessel (chamasa) of Soma. The vesssel of Soma is spoken of as 'great', because it is used in most of the Soma sacrifices. His son is the Rishi here referred to as Mahachamasya. That Rishi teaches the Vyahriti 'Mahah',—the fourth of the Vyahritis of which three have been mentioned as Bhuh etc.,—as the main object of contemplation.

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Contemplation of the Utterances.

Now the *s*ruti proceeds to enjoin how the four Vy*a*hr*i*tis should be regarded in contemplation.

तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः ॥३॥

3. That is Brahman ; that is *A*tman ; its limbs the other Gods.

The Vy*a*hr*i*ti uttered as Maha*h*, and discovered by the son of Maha*c*hamasa,—that is Brahman. * Indeed, Brahman is Mahat (the Great) ; and the fourth Vy*a*hr*i*ti, too, is Maha*h*.—What else is that Vy*a*hr*i*ti ?—It is that *A*tman, † because it is all-reaching. The other Vy*a*hr*i*tis,—*i. e.*, the worlds, the Gods, the Vedas, the pr*a*nas,—are all, indeed, reached by the Vy*a*hr*i*ti, 'Maha*h*,' *i.e.*, by the sun, the moon, Brahman (Pr*a*nava) and food respectively. The other Gods are therefore its limbs. Here ' Gods ' stand for others also, namely, worlds, Vedas and pr*a*nas.

'Maha*h*', the fourth Vy*á*hr*i*ti, should be regarded as Brahman, the Reality. Because it is Brahman, this fourth Vy*a*hr*i*ti is *A*tman abiding in the middle of the body. The other Gods of the Vy*a*hr*i*tis should be regarded as its limbs, namely, hands, feet, and the like.—Or, this may be a mere

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* That is to say, let this fourth vy*a*hr*i*ti be contemplated upon as Brahman. It should be regarded as Brahman, because of its greatness, and as *A*tman because it pervades all.—(S.)

† *A*tman is derived from a root which means ' to reach,' ' to pervade.'

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praise of the fourth Vyahriti, no contemplation of them as such being enjoined here. The word 'Mahah' being derived from a root meaning 'to worship,' it is but proper to praise the Vyahriti as Brahman, the Adorable One. Just as the conscious Self is superior to the limbs of the body, so 'Mahah' the fourth Vyahriti is superior to the other Vyahritis.

Contemplation of the Utterances as the Worlds.

The Upanishad proceeds to enjoin the contemplation of the Vyahritis as the worlds:

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते ॥ ४ ॥

4. As Bhuh, verily, is this world; as Bhuvah, the mid-region; as Suvah, the other world; as Mahah, the sun; by the sun, indeed, do all worlds excel.

Because Gods, the worlds, etc., are all the limbs of the Vyahriti 'Mahah,' which is the trunk as it were, therefore it is said that by the sun the worlds attain growth and so forth. It is indeed by the trunk of the body that the limbs attain growth. Thus the first Vyahriti 'Bhuh' should be regarded as the world, as Agni, as the Rigveda, as prana; and so should the other Vyahritis be regarded each in four forms.

The Vyahriti 'Mahah' is the trunk as it were of Brahman or the Hiranyagarbha who ensouls the worlds etc. As the trunk of the body contributes to the growth of the limbs, so

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in the form of the sun etc., the Vy*a*hriti 'Maha*h*' contributes to the growth of the worlds and so on.—This is another reason why Maha*h* is spoken of as *A*tman, the first reason being that Maha*h* reaches all.—(A. & S.)

Because all worlds fall within the ken of our regard (mah—to regard with reverence) only when illumined by the sun, it is very proper that Maha*h* should be regarded as the sun.

Contemplation of the Utterances as Gods.

Now the Upanishad enjoins the contemplation of the Vy*a*hritis as Gods :

भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते ॥ ५ ॥

5. As Bh*uh*, verily, is Agni, Fire ; as Bhuva*h* is V*a*yu, the Air ; as Suva*h* is *A*ditya, the Sun ; as Maha*h* is Chandramas, the Moon ; by Chandramas, indeed, do all luminaries excel.

It is only when the moon shines that all the stars around shine in excellent forms.

Contemplation of the Utterances as the Vedas.

Then the Upanishad enjoins the contemplation of the Vy*a*hritis as the Vedas :

भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूंषि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते ॥६॥

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6. As Bhuh, verily, as the Riks; as Bhuvah, the Samans; as Suvah, the Yajuses; as Mahah, Brahman; by Brahman, indeed, do all the Vedas excel.

"Brahman" here means the syllable 'Om'; none else can be meant here where we are concerned with words, namely, the Vedas.

The Riks, the Samans, and the Yajuses refer to the mantras occurring in the three Vedas respectively. 'Brahman' here denotes the syllable 'Om.' By 'Om' indeed are all the Vedas made excellent, inasmuch as the recitation of the Vedas is preceded by that of the Pranava.

Contemplation of the Utterances as life-breaths.

Now the Upanishad enjoins the contemplation of the Vyahritis as prana, life-breath:

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते ॥७॥

7. As Bhuh, verily, is the upward life; as Bhuvah, the downward life; as Suvah, the pervading life; as Mahah, the food; by food, indeed, do all lives excel.

It is only when food is eaten that the cravings of vitality are satisfied.

Vyahritis represent Purusha in His sixteen phases.

Now the Upanishad concludes its teaching concerning the Vyahritis regarded as the worlds and so on:

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ता वा एताश्चतस्श्चतुर्धा । चतस्श्चतस्रो व्याहृतयः ॥८॥

They, verily, these four (Vyahritis) become fourfold ; four, four are the Vyahritis.

They, namely, these four (Vyahritis), Bhuh, Bhuvah, Suvah and Mahah, are each fourfold, each being in four forms. Four in all, they become each four.—Reiteration of them as presented above is meant to impress that they should necessarily be contemplated in the aforesaid manner.

It is not merely to magnify the Vyahritis that this is repeated. It is intended to impress that each Vyahriti should be contemplated in its four aspects, so that the contemplation may comprehend the Supreme Spirit (Purusha) in His sixteen phases —(A.)

Each Vyahriti becoming four, the Vyahritis in all become sixteen. To show that all of them should enter into the contemplation, 'four' is twice repeated in the last sentence.

Contemplation of the Utterances enjoined.

Now the Upanishad enjoins the contemplation of the Vyahritis :

ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥९॥

9. Whoso contemplates them, he knows Brahman ; to him do all Devas offer tribute.

He who contemplates the Vyahritis mentioned above knows Brahman.

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(*Objection*) :—Brahman being already known,—as has been declared above "That is Brahman; That the *A*tman,"—there is no necessity to declare here that he knows Brahman, as if Brahman were unknown before.

(*Answer*:)—No. There is no room here for such objection, because the *s*ruti intends to teach something in special about Brahman.—True; that the fourth Vy*a*hriti is Brahman has been known; but neither the distinctive feature of His being knowable within the heart nor the whole description (to be given in the next lesson) of Himself and of His attributes,—that He is formed of thought, that He is full of peace, and so on,—is yet known. It is indeed with a view to teach all this that the *s*astra looks upon Brahman as if unknown and says "he knows Brahman." Hence no room for the objection. The meaning is this: he knows Brahman, who contemplates Him as possessed of all the attributes to be described in the sequel. So that this lesson relates to the same thing that is treated of in the next: both the lessons treat, indeed, of one and the same up*a*sana. And there is also something in the sequel which points to this conclusion. The words "He is established in Fire as Bh*uh*" constitute a mark pointing to the unity of up*a*sana. Nothing here goes to signify that two distinct contemplations are here enjoined. There are no words, indeed, such as 'veda,' 'up*a*s*i*ta,'—*i.e.* 'let him regard', 'let him contemplate,'—marking off one injunction from the other. The words "he who knows (veda) them," occurring in the fifth

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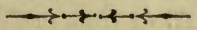
lesson refer to what is to come next and does not therefore point to any distinction in the contemplation (upasana). It has been shewn how these words refer to what is to be said in the next lesson which teaches the distinctive features of Brahman (to be contemplated here).

To him who contemplates thus, all Devas, becoming his subordinates, bring tribute on his attaining to self-lordship (svarajya). All the worlds as well as all Devas contribute to his enjoyment according to their respective powers. This is the fruit accruing to the contemplator.

To him who contemplates the Vyahritis regarded as the Earth and so on, Indra and all other Gods pay reverential homage.

(*Objection*) :—He who contemplates symbols such as the Vyahritis here spoken of cannot attain to the Brahma-loka, inasmuch as in the Vedanta-sutras, IV. iii. 15, it has been determined that those alone attain to that region who contemplate Brahman independent of a symbol. Thus as they do not attain to Brahman, it is not right to say that he is worshipped by all Gods.

(*Answer*) :—No such objection can be urged here. For, when a person contemplates the Vyahritis, he contemplates Brahman also as taught in the next lesson. The contemplation of Brahman is, indeed, the primary factor, while the contemplation of the Vyahritis is supplemental to it. The contemplator, therefore, does attain to Brahman, and it is but right to say that he will be worshipped by all Gods.



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LESSON VI.

(*Sixth Anuvâka.*)

CONTEMPLATION OF BRAHMAN.

It has been said that the other Gods represented by Bh*uh*, Bhuva*h*, and Suva*h* are the limbs of Brahman, the Hira*n*yagarbha represented by Maha*h*, the fourth Vya*h*riti. Now the *s*ruti declares that the h*r*idaya-*akas*a, the bright space in the heart, is the proper place for the contemplation and immediate perception of that Brahman whose limbs the other Gods are, just as the *s*alagra*m*a stone is the proper place for the contemplation of Vish*n*u. Indeed, when contemplated there, that Brahman is immediately perceived in all His attributes,—as formed of thought and so on,—as the *a*malaka fruit is seen in full when held in the palm. It is necessary also to declare the path by which to attain to the state of the universal Self. With this end in view the *s*ruti proceeds with the sixth anuv*a*ka.

Brahman in the Heart.

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः ॥१॥

1. Here, in this bright space within the heart, is He, that Soul who is formed of thought, undying, full of light.

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The heart is the lotus-like fleshy organ, the seat of life, with the apertures of many a *nadi* opening into it, with its head downward ; and it is seen and well recognised by all when a sacrificial animal is dissected. There is *akasa* or bright space within it as there is in a vessel. Therein is the Purusha, the Soul, so called because He *lies in the body*, or because by Him the Earth and all other worlds *are filled*. He is manomaya, formed of manas, thought or consciousness,—so described because He is known through thought or consciousness. Or, 'manas' may mean anta*h*-kara*n*a, the organ of thinking, and the Manomaya is He who identifies Himself with thought, or whose characteristic mark it is. He is immortal. He is effulgent, full of light.

Brahman, who has been declared as if He were remote, is now said to be the immediate one.—Do thou see the Self by thyself in the space within the heart. This space within the heart is the abode of buddhi, the intellect. There dwells the Soul (Purusha) to be cognised immediately as one formed of thought (Manomaya). The Soul is spoken of as Manomaya because, just as Rahu, the eclipsing shadow, is seen along with the moon, so is the Soul directly seen only along with the manas. Or, because the manas is the organ by which the Soul (Purusha) can think of objects, He is spoken of as Manomaya. Or, the Soul is spoken of as Manomaya because He identifies Himself with manas ; or because the Soul is manifested through manas, which therefore forms the mark pointing to His existence.—(S).

In the fifth lesson the contemplation of the subordinate Gods has been taught. The sixth treats of the contemplation of the paramount God.

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In the middle of the heart-lotus there is *akasa*, the bright space, of the same capacity as the thumb of the individual to whom the heart belongs, and so often talked of in the *Sruti*s and in the Yoga-*Sa*stras. In this bright space is Purusha, the Paramatman, the Highest Self, the All-pervading. He is no doubt everywhere ; but here the *sruti* teaches that the heart is the place where we may contemplate and realise Him. Indeed, manas can intuitively realise Him only when, having been restrained by sam*a*dhi in the middle of the heart, it becomes one-pointed, as the *sruti* elsewhere says " He is seen by the sharp intellect." The word 'this' (Sanskrit 'ayam' = this here) preceding the word 'soul,' signifies immediateness and therefore shews that the Soul is capable of being immediately realised in intuition. That Soul shines forth in all His grace and beauty when contemplated in the middle of the heart. Accordingly the heart is spoken of in connection with the Dahara-vidy*a* and *Sand*ilya-Vidy*a*. * Manas is the main feature of the Soul who is thus to be contemplated in the heart : those who seek knowledge realise Him by manas, and those who resort to contemplation have to meditate with manas. He transcends death and shines by His own light.

The Path of Light leading to Brahman.

Now the *Sruti* proceeds to show the path by which the sage attains to Brahman described above, as realised in the bright space of the heart, forming the very Self of the sage, and here referred to as Indra, the Lord :

अन्तरेण तालुके । य एषः स्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ॥२॥

* *Vide* Chhandogya-Upanishad VIII. 1-6; III. 14.

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2. In the mid-region of the throat's two pillars, that which hangs down like a nipple,—that is the birth-place of Indra, where the hair-end splits up dividing the two regions of the skull.

There is a n*adi* (tube) called sushumn*a*, passing upward from the heart, and often referred to in the yoga-*sa*stras. It passes through the mid-region of the throat's two pillars, as also of that bit of flesh which hangs down like a nipple between the throat's two pillars, and through the region of the skull where the roots of hair lie apart. When it reaches this last place, the n*adi* passes up breaking open the two regions of the head. That is the birth-place of Indra, that the path by which to attain to one's own true nature.

The sushumn*a*-n*adi* which starts up from the heart forms the path by which to reach Indra, the Lower Brahman presented here for contemplation. This path will be found described at length in the works on Yoga. The sage has to force his way up through the nipple-like piece of flesh hanging down in the throat with its face turned downward, and to pass by the path of sushumn*a* filled with ud*a*na-v*a*yu, the up-going current of the vital air. This, it should be known, is the path of Indra, and the sage can effect his passage through it by means of the Rechaka-Pr*a*n*a*y*a*ma, that process of restraining breath which consists in driving the life-current upwards and outwards. Passing by that path, he breaks open the two regions of the skull and reaches the surface of the head where we find the hair-roots parted from one another—(S. & A.)

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The right and left sides of the mouth's interior situated just above the root of the tongue are called the talukas, "the throat's two pillars." Between them lies a small piece of flesh hanging down like the nipple of a heifer, and often referred to in the Yogasatras, * quite visible to others, and even touched by an expert in the Lambikà-yoga † with the tip of his own tongue. That is the seat of Indra, of Parameśvara, the Supreme Lord. This piece of flesh stands for the Sushumna nadi; and the śruti here speaks of it as if it were Sushumna itself which lies quite close to it, in the same way that, when pointing out the moon, we point to the end of a tree's branch as the place where the moon is. And penetrating into this nadi, the mind becomes one-pointed, and is then able to immediately realise the Paramatman, the Supreme Self. To this end the Kshurika-Upanishad reads as follows:

"There are one-hundred and one nadis. Of them sushumna is regarded the best, which rests in the Supreme, untainted, of the same form as Brahman. Ida lies to the left and Pingalà to the right. Between them is the Supreme Abode, and he that knows It knows the Veda."

Thus, the Sushumna-nadi is the abode of the Supreme Lord. And it is His abode because it is also the path by which to attain immortality. That it is the path to immortality is declared by the Chhandogas and the Kathas as follows:

"Of the heart there are a hundred nadis and one more; of them that one pierces right through the head. Rising up by this, one reaches deathlessness; the others, leading in divers ways, are used for going out." ‡

* *Vide* Minor Upanishads Vol. II. pp. 62-66. † *Ibid* p. 128.
‡ Katha-Upa. 6-16. Chhandogya-Upa. 8-6-6.

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The Sushumn*a*-n*adi* forces its way up between the right and left portions ot the head especially there where the roots of the hair lie. Just as the tip of the hair beyond which there is no hair is spoken of as the hair-end, so here the root of the hair below which there is no hair is spoken of as the hair-end.

State of Brahman attained.

Having thus taught the path of the up*a*saka's exit for attaining the fruit of the contemplation, the *s*ruti proceeds to declare what that fruit is :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत् ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मनआनन्दम् । शान्ति-समृद्धममृतम् ॥३॥

3. In Agni as Bh*uh* he rests, in V*a*yu as Bhuva*h*, in *A*ditya as Suva*h*, in Brahman as Maha*h*. He attains self-lordship ; he attains to the lord of manas, the lord of speech, the lord of sight, the lord of hearing, the lord of intelligence. Then he becomes this,—the Brahman whose body is the bright space, whose nature is true, whose delight is life, whose manas is bliss, who is replete with peace, who is immortal.

By that path, he who thus contemplates and realises

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that Self who is formed of thought makes his exit from the head and becomes established in Agni (Fire),—represented by the Vyahriti 'Bhuh,'—who is the lord of this world, a limb as it were of the Great Brahman; *i.e.*, in the form of Agni he pervades this world. Similarly in Vayu, Air, represented by the second Vyahriti, 'Bhuvah,' he is established. So, too, he is established in Aditya, the Sun, represented by the third Vyahriti, 'Suvah.' He is also established in Brahman, the main body represented by the fourth Vyahriti, 'Mahah.' Resting in them all as their very Self, becoming Brahman Himself, he attains to svarajya, self-lordship; *i. e.* he becomes himself the lord of the subordinate Gods, in the same way that Brahman is their lord.

In this world, he who has none else for his king, who is himself the king, is said to be a svaraj, an independent lord. The contemplator becomes such a king here and attains to such kingship over manas, speech, sight, ear, intellect; there is no doubt of it. Such excellent results accrue from the contemplation of the Divine Being described above—(S.)

And to him all Gods will offer tribute in subordination to him, just as they offer tribute to Brahman. He attains to the lord of manas: he attains indeed to the Lord of all minds, to Brahman who is the Soul of all things, It is indeed Brahman who thinks with all minds. To Brahman he attains who contemplates Him in the aforesaid manner. Moreover, he becomes the lord of all organs of speech, the lord of all organs of

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sight, of all organs of hearing, and of all organs of understanding. As the Soul of all things he becomes the owner of the sense-organs of all beings of life.

Moreover, he becomes something even greater than that ; he becomes, to wit, the very Brahman of whom we are speaking, whose body is *akasa*, the bright space,—rather, whose body is as subtle as *akasa* ; whose nature is true whether expressed through matter with form or through formless matter ; who sports in the *pranas* or life-functions, who is the pleasure-ground of all life-functions ; to whom the mind causes nothing but happiness; who is peace and perfection, who is found full of peace and endued with the attribute of immortality.—It should be here understood that these additional attributes pertain to the same Being who has been already described as Manomaya and so on.

The Sruti here describes the form of Brahman represented by the Vyahriti, with a view to enjoin the contemplation thereof. As the life-giving Soul of the three worlds, this Brahman expresses Himself in as 'sat-tya,' as 'sat' and 'tyad,' as 'murta' and 'amurta,' as matter with form and as matter with no form.* He has His pleasure-ground in the senses (pranas) ; or, in Him the senses have their pleasure-ground.—(S.)

By the contemplation of the three Vyahritis the contemplator becomes established in Agni and so on : he attains the powers which Agni, Vayu and Aditya possess. By the

* See Brih. Up. 2-3. The air and ether (*akasa*) are formless, while light, water and earth present themselves in forms.

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contemplation of the fourth Vyahriti he becomes established in Brahman abiding in the Satyaloka: he attains the power of that Brahman. It is this power which is described at length in the words "he attains self-lordship" etc. He becomes himself the Lord of Agni and other subordinate Gods. Because he is their king, it is said that all the Devas offer tribute to him. Not only does he become himself the lord of all, he attains to lordship over the minds of all beings of life. As the very Soul of all living beings, he is the lord of all sense-organs.—The anthah-karana or inner sense which is one in itself, is spoken of as manas and vijnana, in virtue of its two distinct functions: when acting as an organ, it is called manas, the mind, while acting as an agent it is spoken of as vijnâna, the intellect.—Formerly, he was the lord of the mind, speech and other organs pertaining to an individual organism, whereas, now that he has by contemplation attained to the upadhi of the Viraj, to the state of the Universal Soul, he becomes the lord of the mind, speech, etc., pertaining to all organisms.

After attaining to the state of the Viraj, the Macrocosmic Soul, he will be endowed with a knowledge of the real nature of Brahman; and when nescience (avidya) is thus destroyed, he attains to a state which the sruti proceeds to describe as follows: Like akasa Brahman is, in His nature, devoid of form. Or,—to interpret the sruti in another way,—as the basic Reality on which the imagination of the whole universe rests, Brahman is the essence of all; and, as such, may be said to be one with akasa in nature. In akasa there are two elements found, one being the Real Basic Substance that may be described as Sat, Chit, Ananda,—or Existence, Consciousness and Bliss,—and the other being an imaginary

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element made up of *nama* and *rupa*, name and form. The latter of the two elements, composed of name and form, is false and cannot therefore constitute the nature of Brahman; but the Basic Substance is real and constitutes the nature of Brahman. The same thing is meant when Brahman is described as one "whose nature is true." As the Reality whereon rests the whole imaginary universe, Brahman's being is real, can never be reduced to a non-entity. So also, all life's play, all its activity such as birth and the like, takes place in Brahman. That *prana* or life is born of Brahman is declared as follows: "From Him is *prana* born, manas and all senses."* The same thing is taught in the form of question and answer:

Question:—"Blessed Lord, whence is this *prana* born?" †

Answer:—"From *Atman* is this *prana* born." ‡

The *sruti* thus speaking of *prana*'s birth also serves to account for the popular notions as to the *Atman* being present in the body or departing from it. This, too, has been declared by the *sruti* as follows:

> "On what staying shall I say?—Thus thinking, He evolved *prana*." §

Brahman is the seat of all this play of life. And Brahman is the Being in whom lies the bliss of manas. When manas ceases to face sense-objects and turns towards Brahman, then it is that great happiness accrues to manas. And this is declared in the Maitreya-Upanishad as follows:

> "That happiness which belongs to a mind which by deep meditation has been washed

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* *Mundaka*-Up 2-1-3. † Prasna-Up 3-1.

‡ *Ibid.* 3-3. § *Ibid.* 6-3, 4.

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clean from all impurity and has entered within the Self cannot be described here by words; it can be felt by the inward power only." *

In this Upanishad, too, it is declared as follows:

"Nectar, in good sooth, this (soul) possessing a thing of bliss becomes." †

And Brahman is replete with peace, the mind having ceased altogether to wander away. Indeed, Brahman being known, the mind, immersed as it is in the pure nectar of bliss, will never wander away. This kind of peace is described by the *Svetasvataras* in the words "knowing *Siva* he attains unlimited peace." ‡

The Lord also has taught as follows:

"Thus always keeping the mind steadfast, the yogin, with the mind controlled, attains to the peace to be found in Me, culminating in Nirvana." §

Wherefore, Brahman is full of peace obtaining in the mind.—Or, the peace now spoken of may be said to inhere in Brahman Himself. Unlike *Maya*, which is subject to change, transforming itself into the universe, Brahman never changes; He is quite immutable (*kutastha*), as the *sruti* says,

"Unborn is *Atman*, great and firm." ¶

Accordingly, Brahman is replete with peace inherent in Himself. And Brahman is devoid of death. Death means departure of the vital breath from the body, and this is possible only in the case of the *Jiva* who is associated with

* Op. cit. 6-34. † Tait. Up. 2-7. ‡ Op. cit. 4-14
§ Bha. *Gita* 6-15. ¶ Bri. Up. 4-4-20.

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the vital air, not in the case of the Paramatman, unassociated with the vital air. The absence of the vital air in Brahman is declared elsewhere in the *sruti* as follows: "He is without life, without manas, pure."*

Contemplation of Brahman enjoined.

Having thus described the Entity to be contemplated, the path by which to reach to Him, as also the fruits of the contemplation, the *Sruti* proceeds to enjoin the contemplation as follows:

इति प्राचीनयोग्योपास्स्व ॥४॥

4. Thus, do thou, O Prachina-yogya, contemplate.

Thus do thou, O Prachina-yogya, contemplate Brahman described above, endued with the attribute of thought and so on.—This exhortation of the teacher implies the high regard he has for the truth here taught.

Thus does the Teacher named Mahachamasya instruct the disciple who is prachina-yogya, *i.e.*, who has prepared himself for the course of contemplation, having washed away all his sins by the observance of all obligatory rites prescribed in the former (or ritualistic) section, both nitya and naimittika, those which have to be practised every day of one's life as well as those which have to be performed on particular occasions. The word "thus" shows that the disciple has to contemplate the Entity described as dwelling within the heart and so on, with the attributes described in the words "whose body is *akasa*," and so on. No doubt, in the words "This then he becomes," the *sruti* seems to

* *Mund.* Up. 2-1-2.

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imply that the state of Brahman is the result to which the contemplator will attain after having attained to the condition of the Viraj; and we should accordingly understand that the sequel—the portion commencing with "whose body is *akasa*"—treats of mukti, the state of liberation. But, since the sruti—"In whatever form he worships Him, that he becomes,"—declares that the object of contemplation and the resultant state should be identical, the attributes described in the words "whose body is *akasa*" should also enter into the contemplation of Brahman here taught. Hence it is that the Teacher (*Sankaracharya*) has construed the passage as describing the attributes of Brahman here presented for contemplation.

The Fifth and Sixth Lessons treat of one and the same Upasana.

Now we have to discuss the following question: Do the Fifth and Sixth Lessons treat of one upasana or two different upasanas?

(*Prima facie view*):—They treat of two different upasanas, inasmuch as the things to be contemplated as well as the fruits of contemplation spoken of in the two lessons are different. In the fifth, the thing to be contemplated is a symbol, the Vyahriti, regarded as the worlds etc., whereas, in the sixth, the object of contemplation is Brahman formed of thought and endued with other attributes. In the former the fruit of the contemplation is described in the words "To him all Devas offer tribute; whereas the latter speaks of quite a different result, namely, the attainment of independ-

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ent sovereignty. Therefore the upasanas treated of in the two lessons are quite different.

(*Conclusion*):—Both being addressed to one and the same person, one upasana alone is taught in the two places. In the words "whoso contemplates them, he knows Brahman" (*V.* 9) the sruti declares that the contemplation of Brahman is intended for the same person for whom the contemplation of the Vyahritis is intended. Further, the sixth lesson declares the fruits of the contemplation of the Vyahriti as well, in the words "In Agni as Bhuh he becomes established." (VI.3). Wherefore, one upasana alone is taught in both the lessons. As to the difference in the things to be contemplated, it may be easily explained by considering their mutual relation to be one of angangi-bhava, that of chief and subordinate factors. Then, the offering of tribute by all the Devas may be regarded as the fruit accruing from the anga or subordinate factor. In the case of the fruit of a subordinate factor spoken of in the passage "He who pours oblation with the leaf-ladle (parnamayi juhuh), he never hears of evil repute,"* it is but proper to maintain that the passage is intended merely to recommend the main act of sacrifice, but not to reveal any particular fruit accruing from the subordinate factor referred to, inasmuch as nobody ever seeks to know the fruit of the act of pouring oblations with a leaf-ladle, that act forming but an integral part of the main sacrifice and being therefore incapable of producing any fruit of its own, distinct from the fruits of the main act. But, here, contemplation of Brahman, independent of the Vyahritis, is possible, and it may therefore be concluded that the latter is taught with a view to a particular fruit of

* Taittiriya-samhita III. 5. 7.

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its own; and its fruits are spoken of not merely with a view to recommend the main factor in the contemplation. The two, therefore, together constitute one upasana, of which they are respectively the chief and subordinate factors.

Many are the Self-Comprehending Upasanas.

We cannot, however, by extending the principle thus established to the contemplation of Brahman as earth &c. to be taught in the Seventh Lesson, hold that it constitutes one upasana with what is taught in the Sixth Lesson; for, on the principle discussed in connection with the *Sandilya-Vidya*, the Dahara-Vidya, and the like, it must be quite distinct from the other. This latter principle is determined in the Vedanta-Sutras III. iii. 58. as follows:

(*Question*):—The Dahara-Vidya, * the *Sandilya-Vidya*,† the Madhu-Vidya ‡ and the like, are described in the Chhandogya and other Upanishads. Now a question arises as to whether all these vidyas (contemplations) together constitute one upasana or each constitutes a distinct upasana by itself.

(*Prima facie view*):—On the principle determined in the preceding section, all of them constitute together but one upasana, inasmuch as a contemplation of all of them put together is the best course and there is but one Brahman.

(*Conclusion*):—Because it is impossible to practise all contemplations combined into one whole, the Vidyas must be different. And Brahman, the object of contemplation in these Vidyas, cannot be regarded as one and the same; for, He differs with the different attributes assigned to Him. Nor is it impossible to determine the scope of each Vidya, inasmuch as in each case the upakrama and the upasamhara,

* Chha-Up. VIII. 1-6. † *Ibid* III. 14. ‡ *Ibid* III. 1-11.

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the opening and the concluding sentences, serve to clearly define the limits of the Vidya. Therefore the several Vidyas are distinct from one another.

One alone of the Self-Comprehending Upasanas should be practised.

The two Vidyas described in the Sixth and Seventh Lessons being thus distinct from each other, one alone of them should be practised, but not both. This point has been determined in the same work III. iii. 59.

(*Question*) :—Now, Upasanas are either Self-comprehending or symbolic. The former comprise all the contemplations of the Conditioned Atman, in each of which the Being contemplated upon is, as pointed out in the Vedanta-sutras IV. 1. 3, regarded as one's own Self; and the latter are concerned with the contemplation of the symbols (pratikas),—of things external to the Self and elevated in thought by being studiedly regarded as some Devata or God. Is there, or is there not, a restriction as to the number of the Self-comprehending Upasanas which one should practise?

(*Prima facie view*) :—Of the Self-comprehending Vidyas such as Sandilya-Vidya, either one alone may be practised, or two, or three, as a person chooses, since no authority constrains us to practise any one or more particular upasanas; and there is indeed no reason whatever why a person should practise the Sandilya-Vidya alone or the Dahara-Vidya alone, or any other Vidya exclusively. The matter is therefore left to one's own choice.

(*Conclusion*) :—There is in the first place one determining factor, namely, the fact that no purpose is served by others. To explain: The object of the Upasana is an immediate

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intuitive realisation of *Is*vara. If it can be accomplished by a single up*a*sana, other up*a*sanas serve no purpose. Moreover, the realisation obtained by an up*a*sana is not one brought about by an organ of right knowledge; it is, on the other hand, generated by incessant meditation and consists in thinking of oneself as one with the Entity contemplated upon. How can this idea of identity remain firm, when, after practising one kind of up*a*sana, the person abandons it and resorts to another, and thus his mind passes from one idea to another? Thus, by reason of the practice of more than one up*a*sana having no purpose to serve and even causing unsteadiness of mind, it is necessary that one alone of the Self-comprehending up*a*sanas should be practised, and no more.

Contemplation of Brahman as the Self.

As in the case of the right knowledge of Brahman, so, even when contemplating Brahman, He should be regarded as one with the Self. That the right knowledge of Brahman consists in knowing that He is one with one's own Self has been shewn in the Ved*a*nta-S*u*tras IV. i. 3:

(*Question*):—Should the knower apprehend Brahman as distinct from himself or as one with his own Self?

(*Prima facie view*);—Brahman treated of in the scriptures should be known by J*i*va, the knower, to be quite distinct from himself, inasmuch as J*i*va and Brahman cannot be identical, the one being subject to misery, and the other being above all misery.

(*Conclusion*):—The difference lies only in the up*a*dhi. It has been clearly shewn in the Ved*a*nta-s*u*tras II. iii. 40 that J*i*va, though Brahman in reality, is subject to the miseries of worldly existence as caused by his connection with the

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upadhi of antah-karana. As there is no real distinction between them, it should be known that Brahman is identical with one's own Self. Hence it is that those who know the real truth understand Brahman to be identical with the Self, as declared in the grand propositions "I am Brahman;" "This Self is Brahman;" and they even teach the same thing to their disciples in the words "That, Thou art." Therefore it should be known that Brahman is identical with the Self.

Accordingly, in the present case, the contemplation should be practised thus: "I am the Paramatman, the Supreme Self, formed of thought, immortal, full of light."

How Paramatman is Manomaya, formed of thought.

In the Vedanta-sutras I. ii. 1. it has been discussed, with reference to the *Sandilya-Vidya*, how the Paramatman can be spoken of as Manomaya, formed of thought.

(*Question*):—In the Chhandogya-Upanishad, the Entity to be contemplated is described as "formed of thought, luminous in form, embodied in prana." * Is it Jiva or Isvara who is thus spoken of?

(*Prima facie view*):—It is Jiva; for, in the case of Jiva it is easy to explain his connection with manas and the like. The word "manomaya" meaning "formed of manas" refers to a connection with manas or thought, and the word "prana-sarîra" meaning "having prana for his body" refers to a connection with prana or life. Neither of these can be explained in the case of Isvara, owing to the denial of manas and prana (in the description of Isvara) in the words "Having no

* Op. cit. 3-14-2.

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prana, having no manas, who is pure." * Moreover, it can in no way be explained how He who has no place to rest in can have His abode in the heart, or how He who pervades all can be very small in size as declared by the *sruti* in the *Sandilya-Vidya* : " This *Atman* who is within the heart, and who is very small." † Hence it is *Jiva* that is spoken of in the passage referred to.

(*Conclusion*):—The very Brahman who is spoken of in the preceding passage—where peace (*sama*) is enjoined in the words "All this is Brahman, born from Him, dissolving into and breathing in Him ; so let every one contemplate Him in peace", ‡—is the Thing to which the epithets 'manomaya' and 'pranasarira' refer. The meaning of the passage which enjoins peace may be explained as follows :—All that we see is Brahman, because from Him it is born, unto Him it dissolves, and in Him it breathes. Therefore, since Brahman who is Himself the All can have no likes or dislikes, one should be peaceful at the time of contemplation. Brahman being thus construed to be the subject of discussion in this passage, the next passage in which the epithet 'manomaya' occurs must also refer to Brahman. And there is no inconsistency in speaking of Brahman as associated with manas and prana ; for, though not applicable to the Unconditioned, the epithets can be explained as shewing how Brahman should be contemplated in His conditioned form. Therefore, here as in all other Upanishads, Brahman is declared to be the object of worship. Nowhere, indeed, in the Upanishads, is *Jiva* declared to be the object of worship. The conclusion, therefore, is that it is Brahman who should be contemplated.

* *Mund.* Up. 2-1-2. † Chhâ. Up. 3-14-3. ‡ *Ibid.* 3-14-1.

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Just as, in the Chhandogya-upanishad, it is to Brahman spoken of in the passage enjoining peace during contemplation that the epithet 'manomaya' refers, so also, here in this lesson, it is the Paramatman,—designated by the word 'purusha' which means 'all-pervading',—who is spoken of as 'formed of thought'. That the word 'purusha' means 'all-pervading' is taught in the Sreyo-marga as follows:

> "Purusha is so called because of His *lying in the body*, or because He is *full* in Himself, or because all that we see is *pervaded* by Him."

(*Objection*) :—The first etymology "lying in the body" applies to jiva also.

(*Answer*):—No, because Brahman is here the subject of treatment, as shown by the opening words "whoso knoweth these, he knoweth Brahman," as also by the concluding words "Brahman whose body is the bright space."

How Brahman is full of light.

That the words "full of light" may be applied to Brahman has been determined in the Vedanta-Sutras I. 1. 20 as follows:

(*Question*):—In the first adhyaya of the Chhandogya-upanishad, the sruti first taught all the subsidiary objects of contemplation connected with the Udgitha-Upasana and then proceeds to speak of the main object of contemplation in the following words :

> "Now that golden (i. e., full of light) Soul (Purusha) who is seen within the sun," * and so on.

* Op cit. 1-6-6.

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Now, in the solar orb there dwells a certain jiva or individual soul who, in virtue of his works (karma) and knowledge (vidya) of a superior kind, has attained to the position of a God (Deva) and is engaged in the government of the world. And, as present everywhere, Isvara dwells in the solar orb also. Hence the question, which of the two is spoken of in the passage quoted above?

(*Prima facie view*):—It may be that the Devata or the Individual Intelligence functioning in the solar orb is referred to here; for the soul (purusha) here spoken of is said to have a limited sovereignty, a seat and a colour. His limited sovereignty is referred to in the following words:

> "And He is the lord of these worlds which are beyond it (the sun), as also of the desires of the Devas." *

And His seat is referred to in the words "who is seen (lying) within the sun". The epithet "golden" refers to His colour. Now, Parameśvara who is the Lord of all, who is the abode of all, who has no colour or form, cannot, indeed, be said to have a limited sovereignty, or to dwell in another as His abode, or to possess a colour or form. Wherefore it must be some Devata or Individual Intelligence who is here spoken of.

(*Conclusion*):—The 'golden Purusha' here spoken of must be the Isvara, for He is said to be the Sarvatman, Himself the all, to be one with all, to be immanent in all things as their very essence. In the passage, "That is the Rik, that the Saman, that the Uktha, that the Yajus, that the Brahman (Vedas)," † the sruti refers by the word 'that' to

* *Ibid.* 1-6-8. † *Ibid.* 1-7-5.

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the golden Purusha, the subject of discussion, and teaches that He is one with the whole universe including the Rik, Saman etc. And this can literally apply to the One Secondless Paramesvara, not to a Devata or Individual Intelligence of the dual universe. And the attribute of being free from all sins, as described in the words "He has risen above all sins," is a characteristic mark of Brahman. No doubt, the Devata of the solar orb has risen above works (karma) and therefore generates no acts of virtue and sin in the present or in the future; but, as He is still subject to pain caused by the asuras (demons) and the like, we may presume that the accumulated sins of past births still cling to Him, giving rise to the pain. The limited sovereignty, seat, and colour pertaining to an upadhi can also apply to the Paramatman, the object of worship, when associated with the upadhi. Wherefore it is *Is*vara who is spoken of as the golden Soul (Purusha).

Attributes of Brahman mentioned elsewhere should be borrowed.

Just as, in the passages of the Chhandogya Upanishad under reference, oneness with all and the like attributes are regarded as characteristic features of Brahman, so, here in the Sixth Lesson, immortality and true-naturedness and the like may be regarded as characteristic features of Brahman. Therefore, it is the Paramatman who should be contemplated upon as endued with intelligence and other qualities. In the *Sand*ilya-Vidya the Chhandogas read as follows:

> "Full of intelligence, embodied in life, luminous in form, of unfailing will."*

*Chha. Up. 3-14-2.

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The Vajasaneyins, again, read in the Brihadaranyaka as follows:

> "That person, full of intelligence, unfailing light indeed, is within the heart, small like a grain of rice or barley. He is the Ruler of all, the Lord of all; He rules all this, whatsoever exists." *

So that, on the principle † of the Panchagni-Vidya—contemplation of the five fires,—we should understand that, though the three upanishads belong to different recensions, one and the same Vidya (contemplation) is taught in all of them, inasmuch as the Being who is presented in them for contemplation is of the same nature—viz., He who is full of intelligence, and so on. The principle of the Panchagni-Vidya has been discussed in the Third Lesson. † The Vidya being identical, each of the three recensions should borrow whatever new features are spoken of in the two others and contemplate the Being in all His features thus brought together. And this principle, too, of borrowing new features from other recension or recensions has been discussed in the same Lesson.

Upasana should be practised till death.

The contemplation should be practised till the attainment of sakshatkara or immediate perception, *i.e.*, till the devotee comes to regard himself as one with Brahman endued with all the attributes gathered together as shown above. The word 'upasana' means "repetition of an idea,' as has been shewn in the Third Lesson. ‡ And the sruti also—*viz.*,

* Bri. Up. 5-6-1. † *Vide ante* pp. 44-46. ‡ *Ante* pp. 56–57.

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"Becoming the Deva, he is absorbed in the Devas,*"—speaks of the *sakshatkara*, or intuitive realisation of Divinity in this very birth. Even after attaining the *sakshatkara*, the *upasana* of Brahman should be continued till death. This point is discussed in the Vedanta-sutras IV. i. 12, as follows:

(*Question*):—Are upasanas to be practised as long as one chooses or till death?

(*Prima facie view*):—The word 'upasana' means a continued current of one and the same idea uninterrupted by any foreign idea. This can be accomplished in a limited period of time. Wherefore, it may be practised as long as one chooses, and it is not necessary to practise it till death.

(*Conclusion*):—The idea prevailing at the last moment of life is the one which determines the future birth; and that idea cannot arise easily except by practising upasana till death. Hence the smriti:

> "Whatever object a man thinks of at death when he leaves the body, that, O son of Kunti reaches *he by whom that object has been constantly meditated upon*" †

(*Objection*):—How, then, can the idea of svarga possibly arise at the last moment of life in him who has to go to svarga in virtue of the Jyotishtoma and other acts of sacrifice?

(*Answer*):—We say that the apurva, the unseen effect generated by the sacrificial act, will produce the idea.

(*Objection*):—Even in the case of an upasana there may exist some apurva or unseen effect.

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* Bri-Up-4-1-2. † Bha. Gita VIII. 6.

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(*Answer*) :—Yes, it exists; but then we should not, on this score, dispense with the constant repetition of the idea, which is a known and tangible means of obtaining the result. Otherwise, every kind of pleasure or pain or the like being the result of an apurva or invisible cause, there is no use making an effort to obtain food etc., which is the known means of securing the pleasure. Wherefore, practice of contemplation till death is necessary, as it is the known means of obtaining the intended result.

Where the upasaka's path of departure diverges.

A special feature in the departure of the upasaka, who has been thus repeating the contemplation till death, is discussed in the Vedanta-sutras IV. ii. 17 as follows:

(*Question*):—Is there any or no special feature in the departure of one who has been practising contemplation, as compared with other men's departure?

(*Prima facie view*): It has been said that an upasaka's departure is the same as that of others till they come to the starting-point on their paths. Now, it is but proper to hold that, even after they start on their paths, their departure is the same, inasmuch as, in the case of both alike, the sruti speaks of the flashing of the heart etc. Accordingly the sruti says:

> "The tip of his heart flashes; with that flash this soul (*A*tman) makes his exit through the head or through other parts of the body."*

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* Bri. Up. 4-4-2

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This passage may be explained as follows :—

The present birth closes when ' the sense of speech attains unity with manas' and so on,* *i.e.*, when the whole linga-*sarira* combined with *Jiva* becomes absorbed in Paramat-man, remaining in Him as a mere potentiality. Then, for the next birth, the linga-*sarira* again manifests itself in the heart. At that moment, in the linga-*sarira* which then rests in the tip of the heart, there occurs an illumination in the form of an idea of the future birth which is to come next, commonly spoken of as ' antya-pratyaya,' the idea of the last moment. With this idea in mind, the soul departs through the *nadis*. And this is the same for all. Wherefore the *upasaka*'s departure differs in no way from that of others.

(Conclusion) :—As against the foregoing we hold as follows: An *upasaka* makes his exit exclusively by the *nadi* in the head,—others making their exit by other *nadis* only,—because of the *upasaka* having constantly thought of the *nadi* in the head, and in virtue of the peculiar power of the contemplation of the Conditioned (Saguna) Brahman. This point is clearly set forth elsewhere in the *sruti* in the following words :

" Of the heart there are" etc. †

That is to say, the other *nadis* serve only for exit, but not for the attainment of immortality. Wherefore there is some speciality in the departure of an *upasaka*.

How far the process of death is the same for all.

As to that part of the process of departure which precedes

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* For the whole process read the sequel.

† Kath. Up. 6-16. Quoted in full on p. 84.

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the point of divergence where the upasaka makes his exit through the nadi of the head, five points are discussed in the Vedanta-Sutras referring to a passage in another upanishad. The passage referred to occurs in the Chhandogya-Upanishad and reads as follows :

> "The speech, my dear, of that departing person is absorbed in manas, manas in life, life in fire, and fire in the Supreme God." *

With reference to this passage, the five following points have been discussed and established :—

(1). The upanishad does not mean that the ten senses of the dying man,—' speech' standing here for all the ten senses,—are not totally and substantially absorbed in manas. It only means that the action of speech, etc., ceases while manas is still active, their activity being thus absorbed as it were in the activity of manas. (Vedanta-sutras IV. ii. 1-2).

(2) Similarly, when manas is said to be absorbed in life, the upanishad only means that the activity of manas ceases when prana or life-breath is still active. (IV. ii. 3).

(3). Life becomes absorbed, not in fire (the element of matter called tejas), but in Jiva, the man's own conscious Ego, as declared in the Brihadaranyaka-Upanishad :

> " To this Self, at the last moment, do all pranas go."† (Vedanta-Sutras. IV. ii. 4-6.)

(4). The process of departure—consisting in the cessation of one activity after another—up to the starting-point on the path of exit through a nadi is the same for all

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* Op. cit. 6-8-6. † Op. cit. 4-4-1

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the three,—for him who is led by Dharma and Adharma, for an upasaka, and for him who has attained to an intuitive knowledge of the truth. (IV. ii. 7).

(5). The activity of the external organs of sensation, manas, and prana, having been absorbed in that of Jivatman, the conscious individual Ego, the activity of this Jivatman is in its turn absorbed in that of the five subtle elements of matter,—tejas or fire (in the passage quoted from the Chhandogya-Upanishad) standing here for all the five subtle elements, among which the element of fire predominates. These subtle elements of matter are then absorbed in the Paramatman. In the case of him who has not yet realised the true nature of Brahman, the elements of matter do not in their substance become absorbed in the Paramatman; it is only their activity that ceases, while in their substance they exist potentially in the Paramatman who alone is awake at the time (IV. ii. 8-11).

Thus in five sections has been discussed that part of the process of departure which is common to all.

The Path of Light.

The present birth closes with the absorption, in the Paramatman, of all activity of the linga-sarira made up of the five subtle elements. Subsequently (IV. ii. 17) is discussed a special feature in the departure of an upasaka who, wending his way to Brahma-loka, makes his exit through the nadi of the head. And the path of exit has been described here (in part) in the second passage of this lesson. We should understand that this portion of the path stands for the whole Path of Light which leads to the region of Brahman.

Concerning the path to the region of Brahman, six points

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are discussed in the Vedanta-sutras with reference to a passage in the Chhandogya-upanishad which reads as follows:

> "Now, when he so starts up from this body, then, by these rays alone does he start upward." *

The departing soul of the upasaka joins the sun's rays even at night.

(i) In this passage the Chhandogas declare that, on making his exit through the nadi of the head, the soul joins the rays of the sun. One may perhaps think that, though it is possible for the upasaka, dying during the day-time, to join the sun's rays, it is not possible for him to do so if he should die at night. As against this it has been argued that, though at night the sun's rays are not manifested, yet the soul does join them, since there exists a connection between the nadis and the sun's rays as long as the body exists (IV. ii. 18-19).

Even the upasaka dying in Dakshinayana has access to the Northern Path.

(ii) In the Uttara-marga or Northern Path which begins with the sun's rays, the Uttarayana (i.e., the progress of the sun north of the equator) is mentioned as a stage. This may at first lead one to think that the upasaka dying in the Dakshinayana does not attain the fruits of the upasana. Against this it has been argued that the fruit does accrue to the upasaka inasmuch as the term 'uttarayana' means here the Devata or Intelligence who identifies himself with the period of time so called. (IV. ii. 20-21).

* Op. cit. 8-6-5.

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The Path of Light is but one.

(iii) In the Chhandogya and Brihadaranyaka Upanishads, the Path is spoken of in connection with the Panchagni-Vidya, as commencing with light (archis), in the words "they arrive at light," * and so on. In connection with another Vidya, the Vajasaneyins speak of the Path as commencing with the Vayu-loka, the region of Vayu (Air), in the words "He comes to Vayu." † In the Paryanka-Vidya, the Kaushitakins speak of it as commencing with the Agni-loka, the region of fire, in the words "Betaking himself to this path gone by the Devas, he comes to the Agni-loka." ‡ These passages may lead to the view that the Northern Path is of several kinds. Against this it has been argued that it is possible to construe the passages cited above by regarding the regions of Vayu and Agni, etc., as definite stages on one path. (IV. iii. 1.)

[The stages on the Path of Light leading to Brahman are mentioned differently in different Upanishads as follows:

1. The Chha'ndogya-Upanishad:—The Light (Archis), the Day (Ahan), the Bright Half of the Moon (Apuryamana-paksha), the Six Months during which the Sun goes to the North, the Year (Samvatsara), the Sun (Aditya), the Moon (Chandramas), the Lightning (Vidyuth), Brahman.

2. The Brihada'ranyaka-Upanishad:—The Light, the Day, the Bright Half of the Moon, the Six Months during which the Sun goes to the North, the Region of Devas (Devaloka), the Sun, the Lightning, Brahman.

3. The Kaushi'taki-Upanishad:—The Region of Fire

* Chh. Up. 4-15-5; Bri. Up. 6-2-15. † *Ibid.* 5-10-1.
‡ Kau. Up. 1-3.

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(Agni), the Region of the Air (*Va*yu), the Region of Varu*n*a, the Region of Praj*a*pati, the Region of Brahman.

The ascending order of the stages as determined by the Ved*a*nta-s*u*tras is as follows :

(1) The Light or the Region of Agni, *(2)* the Day, *(3)* the Bright Half of the Moon, (4) the Six Months during which the Sun goes to the North, (5) the Year, *(6)* the Region of Devas, (7) the Region of the Air, (8) the Sun, (9) the Moon, (10) the Lightning, (11) the Region of Varu*n*a, (12) the Region of Indra, (13) the Region of Praj*a*pati, (14) the Region of Brahman.—Tr.]

The Vayu-loka precedes the Aditya-loka.

(iv). The question arising as to the situation, on the path, of the V*a*yu-loka spoken of by the Kaush*i*takins, it has been shewn that it is situated just below the *A*ditya-loka, the reigon of the Sun, because it is said in the B*r*ihad*a*r*a*nyaka that the soul reaches *A*ditya by the path afforded by V*a*yu. * (IV. iii. 2).

The region of Lightning precedes that of Varuna.

(v). The Kaush*i*takins place on the Path of Light the regions of Varu*n*a, Indra and Praj*a*pati. There arising a question as to their relative situation on the path, it has been argued that inasmuch as the Lightning and Varu*n*a (the Lord of water) are related to each other through rain, the region of Varu*n*a should be placed next above that of the Lightning, and that the regions of Indra and Praj*a*pati should be placed above the region of Varu*n*a, on the principle that new-comers should be placed last. (IV. iii. 3.)

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* Op-cit. 6—10—.1

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The Light, etc., are the guiding Intelligences.

(vi). The Light, etc., placed by the *s*ruti on the path, constitute neither sign-posts on the way (*m*arga-chihna), nor regions of enjoyment (bhoga-bh*u*mi); but they are Devat*a*s or intelligences who lead the soul from one region to another on the way. (IV. iii. 4-6).

The Path of Light is common to all upasakas of Saguna Brahman.

The path whose course has been thus determined is meant only for those who contemplate Sagu*n*a Brahman. He who has realised the true nature of Brahman by the right sources of knowledge has nothing to do with the path. This departure by the Path of Light applies to all up*a*sanas of Sagu*n*a Brahman, not to those up*a*sanas only in connection with which the path is mentioned in the *s*ruti. By this Path, the up*a*saka attains to Brahman; for, it has been declared that "a non-human Spirit dwelling in the region of the Lightning conducts the souls to Brahman. It has also been determined that the up*a*saka's (immediate) goal is not Parabrahman Himself, Who cannot be said to be reached by a path, but that particular region of Brahman which falls within the sphere of evolution. (IV. iii. 7-14.)

The worshippers of symbols cannot attain to Brahma-loka.

This region of Brahman in the evolved universe cannot be reached by those who contemplate symbols (prat*i*kas). It can be reached only by those who contemplate Brahman, not by others. (IV. iii. 15-16.)

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The glory of the Brahma-loka.

It is this region of Brahman (constituting the Goal reached by the Path of Light) which is described by the *sruti* in para 3 of this lesson. On reaching the Brahma-loka, the *upasaka* identifies himself with both the Individual Intelligences and the Universal Intelligence. As identifying himself with the Individual Intelligences, he becomes one with Agni, *Vayu*, *Aditya* and other Intelligences and partakes of their powers. As identifying himself with the Universal Intelligence, he becomes Brahman, the Lord of the Earth (*Bhuh*) and all other worlds, and attains to *Svarajya*; i.e., he becomes an independent lord.

In saying that the Yogin attains to the state of Brahman now described the Kaushitakins speak of him in the Paryanka-Vidya as follows:

> "Then five hundred Apsarasès (celestial damsels) go towards him, one hundred with chowries in their hands, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with garments in their hands, one hundred with fruits in their hands. They adorn him with an adornment worthy of Brahman, and when thus adorned with the adornment of Brahman the knower of Brahman moves towards Brahman." *

Concerning this very attainment of Brahman, this independent dominion (*svarajya*), the following four points have been discussed and settled in the Vedanta-*sutras*:

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* Kaush. Up. 1–4.

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In Brahma-loka, the Yogin secures objects of enjoyment by mere thoughts.

(i). The Yogin who dwells in the Brahma-loka attains objects of enjoyment by merely thinking of them. He does not stand in need of any external means to bring them about. —(IV. iv. 8-9)

In Brahma-loka, the Yogin can enjoy with or without a body.

(ii). Concerning the Yogin who has himself thus created objects of enjoyment by thought, one *sruti* declares that he assumes a body* wherewith to enjoy the objects, while another declares that the Yogin does not assume a body for the purpose. To explain this difference, it is not necessary to suppose that there are two different classes of Yogins, to whom respectively they apply. The fact, on the other hand, is that one and the same person may, as he chooses, assume a body or not for the purpose. (IV. iv. 10-14).

The bodies of a Yogin's creation have each a soul.

(iii). When the Yogin above referred to chooses to create simultaneously more bodies than one, it may be supposed that *Jiva*, the individual soul, is present only in one of them while the others are soulless. But, as a matter of fact, all bodies have their respective souls (*Jivatmans*), all of these latter acting according to the will of one individual. (IV. iv. 15-16)

No Yogin can create the universe as a whole.

(iv). Though the Yogin can thus create, by mere thought, the objects of his enjoyment, his bodies, and his souls (*Jivatmans*), he cannot, in the same way, create the great

* The physical body and the organs of external sensation.

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elements of matter such as *akasa* (ether) or the Brahm*anda* (the Mundane Egg) or the worlds made of matter. It is the beginningless, eternal Parames*vara*, the Supreme Lord alone, but not a Yogin, who is the creator of the universe. (IV. iv. 17-22).

Thence the Yogin attains to Videha-kaivalya in due course.

The Yogin who has become an independent Lord as shewn above attains, while still in the Brahma-loka, to the s*aksha*tk*ara*, immediate intuitive realisation of the true nature of the unconditioned Brahman; and then, on the Brahma-loka coming to an end, he attains Videha-kaivalya, the disembodied state of moksha. This state has been described in this lesson in the words "Then he becomes this," etc. The same has been expressed by the Blessed Vy*asa* in the following aphorism :

> "At the close of creation, along with its Lord, (they go) then to the Supreme, as said (in the *sruti*)." (IV. iii. 10).

That is to say, on the dissolution of the Brahma-loka, they attain to the Supreme Brahman, along with Brahman, the Four-faced, the Lord of the world, as declared in the *sruti* and the sm*riti* :

> "Those aspirants who by Ved*a*ntic wisdom have well ascertained the Thing, and whose minds have been purified by the yoga of renunciation, they all, at the last moment of the Great Cycle, become released from the Great, the Immortal."*

* Kaivalya-Up, 2—3,

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"When the dissolution comes at the end of the Great Cycle, they all, perfected in soul, enter the Supreme Abode."

Thus, he who contemplates Brahman first attains to Brahma-loka and then attains absolute salvation.

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LESSON VII.

(*Seventh Lesson.*)

CONTEMPLATION OF BRAHMAN IN THE VISIBLE.

This lesson treats of the contemplation of the Hiranyagarbha.

The sruti has thus taught us to contemplate Brahman in the form of the Vyahriti; and now it proceeds to teach that the self-same Brahman should be contemplated in the panktas or five-membered groups of objects composed of the earth and so on.* As related to the number five, the universe made up of these groups may be regarded in the light of the pankti metre† and the whole is therefore a pankta, made up of the pankti. And a yajna or sacrificial rite is also a pankta‡ as declared in the sruti "Five-footed is the pankti (metre) and yajna is a pankta." Therefore to regard this whole universe as the pankta, as made up of (the five-fold groups of objects such as the earth and other) worlds and so on, is tantamount to regarding it as a yajna or sacrificial rite itself. By the yajna thus effected, one becomes the Prajapati manifested as the pankta,—as the universe made up of the five-membered groups of objects.

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* With a view to attain great results.—(S).

† *Pankti* is a vedic metre consisting of five feet (padas) of eight syllables each.

‡ That is to say, the universe may be regarded not only in the light of the pankti metre as has been shewn above, but also in the light of a yajna or sacrificial rite.—(A.)

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The Hira*n*yagarbha or Praj*a*pati, i.e., Brahman manifested as the universe, is a p*a*nkta, because the universe has been built out of the *five* elements of matter. To regard the Hira*n*yagarbha as a p*a*nkta is to regard Him as a yaj*n*a, which is also a p*a*nkta, as brought about by the interaction of five factors,—namely, (1) the sacrificer, (2) his wife, (3) his son, (4) divine wealth such as Vidy*a* or contemplation, and (5) human wealth such as man's action and the materials used in performing the sacrificial rite. By the yaj*n*a thus effcted in contemplation, the up*a*saka attains to the state of the Praj*a*pati, the governing Soul of the universe, manifesting Himself in the form of the three worlds.—(S. & A.).

In the Sixth Lesson has been taught the contemplation of Brahman regarded as manomaya (formed of thought) and so on. Inasmuch as this Brahman, who has none of the attributes perceivable by the eye, can be grasped only by the aspirants of the highest class, the *s*ruti proceeds to teach in the Seventh Lesson the contemplation of Brahman endued with attributes perceptible to the eye,—a contemplation which is suited to the aspirants of a lower class.

External groups of the visible.

Now the *s*ruti first gives three groups of five members each, external to the human organism, as the attributes (forms or embodiments) of the Brahman who has to be contemplated.

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् ॥ १ ॥

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1. Earth, the mid-region, heaven, (the main) quarters and the intermediate quarters; Agni (Fire), *Vâ*yu (Air), *Â*ditya (Sun), Chandramas (Moon) and Nakshatras (the Stars); waters, plants, trees, the bright space (*âkâsa*), and *Â*tman (the Self): thus far among the external beings.

Now the sruti proceeds to show how the whole universe is a *pankta*. Earth, etc., constitute the *pankta* of worlds (lokas); Agni, etc., of Devatas; waters, etc., of bhutas or external beings. Mentioned as one among the bhutas, '*Â*tman' here means the Viraj (the Universal Soul manifesting Himself in the form of the visible or physical worlds). Before the words 'among the external beings' we should understand the words "among the worlds, among the Devatas," inasmuch as the *pankta*s of the worlds and Devatas also have been mentioned.

...Waters, etc., are the five substances (dravya).....These three groups of five objects pertain to external being, because they are made up of the earth and other objects of creation which are regarded as external, comprehended in the notion of 'this,' as distinguished from *prâ*na (upward vital breath) and others to be mentioned below, which are comprehended in the notion of 'I.' So far has been taught how to contemplate Brahman in the external world.

Internal groups of the visible.

To prevent the confounding of the preceding groups with those which follow, the sruti marks off the latter from the former and proposes to describe three more groups of five things each;

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अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्म मांसं स्नावाऽस्थि मज्जा ॥२॥

2. Now, as to the self. Prana, vyana, apana, udana, samana; the eye, the ear, manas, speech, touch; skin, flesh, muscle (snava), bone, marrow.

Now will be mentioned three internal groups of five things each. Prana, etc., form the group of the five airs; the eye, etc., form the group of the five senses; skin, etc., form the group of the five ingredients of the physical body.

After the enumeration of the three groups of external objects, three groups of five things each comprising the self are enumerated.—The self here spoken of refers to the self familiarly so called, namely, the aggregate of the physical body and the senses, which those people who have no philosophic culture look upon as 'I'. Now the sruti proceeds to treat of the contemplation of Brahman in this self. Prana, etc., are none other than the five different functions of that one vital air which abides in the middle of the body. Hence the aphorism of the Holy Sage Vyasa concerning Prana, "of fivefold functions like manas is it said to be" (Vedanta-sutras II. iv. 12). And the several seats of these functions are enumerated by the ancients as follows:

> "In the heart is the prana; in the anus, the apana; samana is in the navel situated; udana lies in the region of the throat; vyana traverses the whole body."

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The upasana enjoined.

The three fivefold groups of external things as well as the three fivefold groups of internal things thus far enumerated represent together the whole universe constituting Brahman's upadhi or seat of function. It is Brahman of this nature, associated with the upadhi, that has to be contemplated. The contemplation is enjoined in the following passage by way of speaking about it in appreciative terms:

एतदधि विधाय ऋषिरवोचत् । पाङ्क्तंवा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥३॥

3. This having ordained, the Rishi spake thus: Pankta, verily, is this all; by pankta, indeed, does one the pankta strengthen.

Having ordained that this whole universe, external as well as internal, is fivefold (pankta), the Rishi, *i.e.*, the Veda, or a certain sage who attained to a realisation of the same, said as follows: all this is pankta, built on the principle of five. The number (five) being present in both alike, by the internal pankta does (the upasaka) strengthen the external; *i.e.*, the former fills the latter; *i.e.*, again the former is perceived as one with the latter. That is to say, he who contemplates thus, regarding all this as pankta, as built on the principle of five, becomes one with the Prajapati, indeed.

Having realised that the whole universe is pankta, is built on the principle of five, the Rishi said that all this universe

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from Brahm*a* down to plant is p*a*nkta and no other. Because of this identity in number, by the internal (*a*dhy*a*tmika) p*a*nkta does one strengthen the whole external group, the former becoming one with the latter.—(S.)

That is to say, on the principle that the lower object should be regarded as the higher, one should regard the internal group as one with the external.—(A).

A certain *R*ishi, a seer of super-sensuous truths revealed in the scriptures, perfected in contemplation, *i.e.*, having intensely meditated upon the earth, mid-region and other objects of holy regard to the point of realisation, *i.e.*, having attained in his own consciousness to the state of the Vir*a*j, the Universal Soul,—the *R*ishi taught to his disciples the truth which he has realised in his own consciousness, in the following words: All the world we perceive,—the body of the Vir*a*j,—is p*a*nkta, is related to the pankti metre, as is well known to all. To explain: According to the *s*ruti "five-syllabled is pankti," the number five enters into the metre of pankti. So also is the universe associated with the number five, because of the declaration of the adepts,—namely, that the great quintupled elements of matter and all their evolutions constitute what is called the Vir*a*j. Accordingly, in virtue of the relation of similarity which the universe bears to this pankti metre, the universe is said to be p*a*nkta. So, too, even the contemplation of the earth, etc., as concerned with groups of five things, may be regarded as p*a*nkta. Therefore, the up*a*saka attains to the state of the Vir*a*j,—who, as has been shewn, is p*a*nkta,—by the contemplation of the earth, etc., which is also p*a*nkta. By this appreciative reference to the up*a*sana, the *s*ruti implies the injunction that he who wishes to attain to the state of

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the Viraj should contemplate in the manner described above. On the principle already enunciated, it is to be understood that, on attaining to the Viraj, moksha will be attained in due course, through knowledge of the truth.

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LESSON VIII.

(Eighth Anuvâka.)

CONTEMPLATION OF PRANAVA.

The sruti has taught the contemplation of Brahman, first in the form of the Vyahriti (Utterance), and subsequently in the form of panktas or fivefold groups. Now will be taught the contemplation of the syllable 'Om', which is an accessory to all kinds of worship. When contemplated as the Higher or Lower Brahman, the syllable 'Om', though a mere sound, forms indeed a means of attaining the Higher or Lower Brahman. It is, verily, the abode of the Higher as well as the Lower Brahman, just as an idol is the abode of Vishnu. So the sruti says, "By this means alone, he goes to one of Them."*

Pranava being held by all in high regard, any teaching regarding the contemplation of Brahman will not be so readily accepted by the intellect if the teaching were altogether dissociated from Pranava. The contemplation of Brahman is therefore taught here through Pranava. The Pranava which is a mere sound is, no doubt, insentient in itself and cannot therefore be conscious of the worship offered to it; still, as in the case of worship offered to an idol, it is the *Is*vara who in all cases takes note of the act and dispenses the fruits thereof.—(A.)

In the Seventh Lesson has been taught the contemplation of Brahman as manifested in the form of earth and

* Prasna-Up. 5—2.

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other visible gross forms, for the benefit of the aspirants of low mental culture. In the Sixth Lesson was taught the contemplation of Brahman manifested in the subtler forms of manas and the like, for the benefit of the aspirants of a middling class who can grasp subtle truths to a certain extent. In the Eighth Lesson will be taught, for the benefit of the highest class of aspirants, the contemplation of pure Brahman as declared in the Vedanta and designated by Pranava.

The Pranava-Brahman.

The sruti first speaks of Pranava, the object of contemplation:

ॐमिति ब्रह्म । ॐमितीदं सर्वं ॥ १ ॥

1. 'Om' is Brahman. 'Om' is this all.

One should hold in mind—*i. e.*, contemplate—that the sound 'Om' is Brahman. For, every form of sound is pervaded by the syllable 'Om', as declared elsewhere in the sruti, "As all leaves are fast bound in stalk"* etc. Inasmuch as the thing designated is dependent on its designation, all that we see is said to be the syllable 'Om'.

One of the points of similarity, on account of which the syllable 'Om' may be regarded as one with Brahman, is that, like Brahman, it is the basis of all.—(A.)

The syllable 'Om,' and nothing else, is the designation of the Paramatman, as Patanjali says in his Yoga-sutra already quoted: "His designation is Pranava." The

* The passage is fully quoted on page 61.

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being that has to be contemplated here is none other than that Brahman who is denoted only by the syllable 'Om'. No such upadhi as the earth or manas should be thought of. That is to say, one should merely pronounce the syllable 'Om', the designation, and (while doing so) contemplate Brahman denoted by it. The sruti proceeds to explain how the syllable 'Om' can be the designation of Brahman, by stating that in this very syllable 'Om' all this universe, made up of names and forms, is comprehended. That all words are therein comprehended is declared by the sruti in the words "As all leaves are fast bound in the stalk," etc., and "speech is his (breath's) rope,"* etc. The sruti shows that all things are included in the syllable 'Om' through the words denoting them. All this has already been shown in the Fourth Lesson when commenting upon the phrase "of all forms." Thus the Praṇava being present in every thing, it can be the designation of Brahman who is also present in every thing.

The Pranava extolled.

In the sequel, the syllable 'Om' is extolled, since it is the thing to be contemplated:

ॐमित्येतदनुकृतिह स्म वा अप्यो श्रावयेत्याश्रावयन्ति। ॐमिति सामानि गायन्ति। ॐ शोमिति शस्त्राणि शंसन्ति। ॐमित्यध्वर्युः प्रतिगरं प्रतिगृणाति। ॐमिति ब्रह्मा प्रसौति। ॐमित्यग्निहोत्रमनुजानाति। ॐमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति। ब्रह्मैवोपाप्नोति ॥२॥

* The passages are fully quoted on pp. 60—61.

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2. Om !—this verily is compliance ; and on uttering ' O recite,' they begin to recite. With Om they sing *sa*mans. ' Om ! *S*om !'—with this do they tell the prayers. ' Om !'—thus does the Adhvaryu convey acceptance. ' Om !'—thus assents the Brahm*a* (priest). ' Om !'—thus one permits the offering of an oblation to Fire. ' Om !'—thus says the br*a*hmam*a*na who is about to recite. " May I obtain Brahman ;"—thus wishing, Brahman verily does he obtain.

' Om' is the word of compliance. When one's duty is declared by another, the former complies with it, by uttering ' Om,' thereby conveying the idea ' I shall do so, ' or ' I shall go there,' and so on. Indeed, every one knows that ' Om' is the word of compliance. Moreover, when the direction " O recite" is given, they recite accordingly. Similarly, with ' Om' the S*a*man-chanters sing the S*a*mans. ' Om *S*om'—this being uttered, those who pray tell their prayers. So, with ' Om,' the Adhvaryu conveys acceptance. By ' Om' the Brahm*a* (one of the priests) expresses his assent. When a sacrificer says that he is going to offer an oblation, by ' Om' verily does another give his permission. ' Om' indeed does a br*a*hmam*a*na utter when about to recite the sacred texts : that is to say, with ' Om' does he start the recitation. Wishing to learn Brahman, the Veda, he does master the Veda. Or,—to interpret it in another way,—wishing to attain Brahman,

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the Paramatman, *i. e.*, wishing to lead his self to the Paramatman, a brahmana utters 'Om' and 'Om' alone, and by that syllable 'Om' he does attain Brahman.

The meaning of the whole passage is this: because all undertakings which start with the syllable 'Om' become fruitful, therefore one should contemplate the syllable 'Om' as Brahman.

* The sruti proceeds to show that the syllable 'Om' is related to all things, by citing a few instances connected with Vedic ritual. In the Darsa (New Moon), and the Purnamasa (Full Moon) and other sacrificial rites,—when the Adhvaryus, *i. e.*, the priests who perform the acts enjoined in the Yajur-Veda, have to address a direction to the Agnidhra, they utter the mantra 'sravaya.' Apastamba says that this direction may begin with 'a,' or with 'o,' or with 'Om'. The second alternative has been adopted by the sruti here. The 'o' in the mantra is intended to address the Agnidhra. So the mantra means, "O Agnidhra, give the Devas to know that an oblation is about to be offered." The syllable 'o' in the mantra is similar to 'Om.' The word of direction "o sravaya" resembles 'Om' in so far as 'o' occurs in both, and everybody knows also that 'o' resembles a part of the Pranava. Thus the Adhvaryus issue their direction by means of 'o' which is only a part of 'Om.' So the Saman-chanters, the Udgatris, chant their Samans after uttering the Pranava. Similarly, even the Hotris, the Rig-Vedic priests, recite the hymns with Pranava, by uttering "Om Som.' The Hotris seeking the permission of the Adhvaryu for reciting the

* It may be noted that Sayana's interpretation of this passage differs from Sankaracharya's in some particulars.

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hymns, address the Adhvaryu and say "Somsavom, shall we pray?" Here 'som' is the first syllable and 'om' the last. Putting together the first and last syllables, the sruti says that the Hotris pray with "Om Som." When the Hotri has recited the hymns, the Adhvaryu addresses them a word of encouragement, known as 'pratigara.' When uttering the word of encouragement, the Adhvaryu utters 'Om.' In the middle of a hymn, on the completion of the first half of a verse, the Adhvaryu utters the words of encouragement: "O Hotri, your chanting the first half of the verse has delighted us." On the completion of the verse, the pratigara, or the word of encouragement, should be uttered with the Pranava at its beginning; and the Pranava so uttered denotes assent to the chanting of the hymn. When the whole hymn is completed, the Pranava alone should be uttered to convey assent. Thus even in the pratigara the Pranava is present. The Brahma (priest) is one who knows the conduct of the rituals as taught in the three Vedas. When he urges other priests to acts,—such as the sprinkling of consecrated waters,—then he begins his direction with the Pranava. In the Agnihotra-homa, when the Adhvaryu is about to take out milk by a ladle from the milk-vessel and to pour it into the vessel named Agnihotra-havani, then he asks the sacrificer's permission in the words "Om! shall I take out the oblation for the Devas?" The sacrificer grants permission by uttering the syllable 'Om.' In the same way, when about to engage in the Brahma-yajna or sacred study of the Vedas, a brahmana commences the study by uttering the Pranava. Thus by citing instances from the Vedic ritual, it has been shewn that the syllable 'Om' pervades all.

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The Contemplation of Pranava enjoined.

Then the *s*ruti proceeds to enjoin the up*a*sana of Pra*n*ava by way of declaring the fruits of the up*a*sana. He who wishes to attain Brahman should contemplate Brahman as designated by the syllable 'Om.' By this contemplation, he will certainly attain Brahman.

The relation between Om and Brahman.

Now we have to enquire, what does the passage "Om is Brahman" mean? Does it mean that the syllable Om is a symbol and should be deliberately looked upon as Brahman? Or does it mean that we should contemplate Brahman with the adjunct of Om, Brahman as designated by Om?

It may at first appear to mean that one shold contemplate the word 'Om' itself as Brahman, thus regarding it as a symbol on which the idea of Brahman should be superimposed. So interpreted, the words 'Om' and 'Brahman' are in their proper order as the subject and the predicate of the proposition.

As against the foregoing, we hold as follows: on the principle discussed in connection with the Udg*i*tha-Vidy*a*, the syllable Om should be regarded as a mere adjunct of Brahman, not as the main object of contemplation. The principle referred to is discussed as follows in the Ved*a*nta-s*u*tras III. iii. 9:

The meaning of "Om, the Udgitha."

(*Question*):—It is said "Let him contemplate the syllable Om the Udg*i*tha."* Here the words 'syllable' and 'Udg*i*tha' are put in apposition to each other; and this appositional use may be explained in four different ways: (1) It may

* Chh*a*. Up. 1—1—1.

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mean mere adhyāsa or superimposition of the idea of Udgītha upon 'Om,' like the passage "let him contemplate name as Brahman." (2) Or it may be intended to remove a mistaken idea; we say, for example, "the thief is a pillar" when we wish to undeceive a man who has mistaken a pillar for a thief. (3) Or, it may imply unity as in the sentence "Jīva is Brahman." (4) Or, it may imply a relation of substance and attribute as in the sentence "The blue thing is a lotus." In which one of these four ways should the passage under discussion be explained?

(*The prima facie view*):—In the absence of a determining cause we cannot construe the passage in any one particular way exclusively.

(*Conclusion*):—It is possible to make out that 'Udgītha' should be construed as a specifying adjunct of the syllable 'Om.'—The syllable 'Om' occurs in the three Vedas, the Rig-veda, the Yajur-veda, and the Sama-veda. The question may therefore arise,—which one of them is to be contemplated? This question is answered by the passage thus: that particular 'Om,'—and not any other one—should be contemplated, which forms part of the Udgītha Sāman. Thus the 'Om' which is to be contemplated here is specified as the one occurring in the Sama-veda. If we construe the passage otherwise, as implying a removal of illusion, or as implying unity, we will have to make a conjecture as to the fruit of the contemplation of 'Om' so conceived, for it is a contemplation which is quite independent of that which has been treated of in the remaining part of the section, and as such it must produce quite a distinct result. On the other hand, if we construe the passage to mean the relation of substance and attribute, the contemplation enjoined here

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will be that of the symbol 'Om' viewed as 'rasatama, the most essential element' as taught in the sequel; so that, no injunction of a contemplation distinct from the one which is to follow is intended in this connection, and therefore no conjecture need be made as to the fruit produced separately by that contemplation.

(*Objection*):—The word 'Udgitha' denotes the whole song, of which the syllable 'Om' is only a part; the term 'Udgitha' cannot therefore be literally applied to 'Om.' Thus, if you interpret the passage so as to make 'Udgitha' a specifying adjunct of 'Om,' the word 'Udgitha' will have to be understood in a secondary sense.

(*Answer*):—True. But to construe 'Udgitha' as a specifying adjunct of 'Om' is preferable to construing it in any other way. To interpret the appositional use as implying superimposition, *i. e.*, to make the *sruti* speak of 'Om' as 'Udgitha' which 'Om' is really not, is to ignore the literal meaning of 'Udgitha' altogether, just as to speak of an idol as Vishṇu is to ignore the literal meaning of the word 'Vishṇu' altogether as applied to something which is not Vishṇu. To do so is to violate the literal construction altogether. If, on the other hand, we construe the *sruti* so as to mean that the syllable 'Om' is a part of the Udgitha, *i. e.*, if we interpret the word 'Udgitha' to mean 'a part of the Udgitha,' we do not ignore the literal meaning of 'Udgitha' altogether. This interpretation is at least in partial accordance with the literal sense and is therefore nearer to it than the rest. In applying in this sense the epithet 'Udgitha' to 'Om,' we surrender only a portion of the denotation of the word,—namely, all the syllables in the Udgitha other than 'Om.' Therefore, in the passage "Let

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him contemplate the syllable 'Om' the Udgitha," the word 'Udgitha' is an epithet applied to 'Om' in order to distinguish it from the same syllable occurring in the other Vedas.

The meaning of 'Om is Brahman.'

To return to the present subject. In the passage "Om is Brahman," the word 'Brahman' may denote any one of the three kinds of Brahman: Brahman as manifested in the form of thought (Manomaya), or Brahman as manifested in the form of earth &c., or the pure Unconditioned Brahman. In accordance with the principle of interpretation discussed in connection with the Udgitha, the epithet 'Om' applied to Brahman shews that the Unconditioned Brahman is here spoken of as opposed to the Conditioned Brahman. The passage means that the Supreme Brahman denoted only by the designation 'Om' should be contemplated. If 'Om' be a mere symbol, then it is the word which has to be deliberately viewed as Brahman; and then it will be a contemplation of the word 'Om,' not of Brahman. In that case, the upasaka of the symbol cannot hope to attain even the Brahma-loka, much less the Real Brahman. If Brahman cannot be attained, then the words of the sruti "Brahman verily does he obtain," speaking of the fruits of the contemplation, are falsified. When Brahman Himself designated by the sylladle 'Om' is contemplated, the upasaka attians to the Brahma-loka; and there realising Brahman in His essential nature, he goes to Brahman Himself and thus attains Videha-mukti, Liberation from embodied existence altogether. Therefore the passage "Om is Brahman" speaks of Brahman in His essential nature as designated by the syllable 'Om.'

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Contemplation of the Unconditioned Brahman.

(*Objection*):—Brahman in His essential nature can be reached only by knowledge (vedana) coming from a right source (pramana), not by upasana or contemplation.* Hence it is that, in the *Sandilya-Vidya*, Dahara-Vidya and the like, the contemplation enjoined is that of the Saguna or Conditioned Brahman. In none of them is enjoined the contemplation of Brahman in His essential nature. Moreover, on ascertaining from the Vedantic texts the Unconditioned Brahman in His essential nature, one has achieved all one's aspirations, and can have nothing more to achieve by means of the upasana. Further, those who know Brahman are rid of all sense of agency; how can they engage in an upasana?

(*Answer*):—These considerations do not detract from the soundness of our conclusion. For, the Vedantic propositions are of two sorts, avantara-vakyas and maha-vakyas, subordinate propositions and main propositions. A subordinate proposition is that which treats of the essential nature of Brahman as the cause of the universe, while the main proposition teaches that the Ego is essentially one with Brahman. Now, for him who has realised the unity as taught in the main proposition, there is, we admit, no purpose to be served by the contemplation, as the opponent has shown; nor can he regard himself as an agent concerned in the act of contemplation. On the other hand, he who has learned from the subordinate propositions the essential nature of Brahman as the mere

* Which partakes of the peculiar colour of the mind of the individual concerned and does not therefore necessarily represent the Thing as it is.

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cause of the universe does not lose the sense of his own agency; and he can be an upasaka. We can even imagine the contemplation serving a purpose: the upasaka goes first to the Brahma-loka, and realising there the true nature of Brahman, he attains Videha-mukti. Such a man should, therefore, contemplate the essential nature of Brahman. Accordingly the Nrisimha-Uttara-Tapaniya-Upanishad teaches many ways of contemplating the Unconditioned Brahman. The smriti also enjoins the contemplation of Brahman in His essential nature:

> "When a man has entered the assembly of those who have committed minor sins or of those who have committed major sins, he should contemplate Brahman during a quarter of the night."

And the contemplation of Brahman in His essential nature has been discussed in the Vedanta-sutras I.iii. 13. as follows:

(*Question*):—The Prasnopanishad reads,

> "He, again, who contemplates that Supreme Spirit (Purusha) by this triple syllable 'Om'"*
> and so on.

What Brahman should be contemplated? Is it the Lower Brahman known as the Hiranyagarbha, or is it the Supreme Brahman?

(*The prima facie view*):—It is the Lower Brahman that should be contemplated. For, the sruti declares the fruit of the contemplation in the words "he by the samans is carried up to Brahma-loka." † The upasaka is said to go to the region of Brahman, the "Lotus-seated," whereas the fruit of the contemplation of the Supreme Brahman, by

* Op. cit. 5-5. † *Ibid.*

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which man should be able to realise his highest end, cannot be said to end there. The phrase "Supreme Spirit (Pursha)," an epithet of the Supreme Brahman, can be applied to the Lower Brahman also, inasmuch as the latter is supreme with reference to others below.

(*Conclusion*):—It is the Supreme Brahman that should be contemplated here. For, the Upanishad speaks, in the sequel, of the Brahman contemplated here as identical with the Supreme Being that has to be finally realised. The passage of the Śruti referred to reads as follows:

> "He sees the Purusha lying in the body, the Higher than that highest, than that Jîva-ghana, the aggregate Soul." *

That is to say, he who, by upâsana, has attained to the Brahma-loka sees the Paramâtman lying in the heart of all living beings, who is higher even than the Hiraṇyagarbha, than that Highest Being who is all Jîvas in the aggregate. The Paramâtman who, in this passage, is spoken of as being realised at the end, is the very Being who at the commencement of the section is referred to as the Being who has to be contemplated. The words 'Supreme' and 'Purusha' occurring in both the places show that one and the same Brahman is spoken of in the two places. Neither is the Brahma-loka the only fruit attainable; for, from there liberation will be attained in due course. Therefore the passage means that the Supreme Brahman Himself should be contemplated.

Thus the contemplation of Brahman even in His pure essential nature being possible, he who wishes to attain to Brahman should utter the Praṇava and contemplate Him in His pure essential nature as designated by the Praṇava.

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LESSON IX.

(Ninth Anuvâka)

UPASAKA'S DUTIES.

As it has been taught that one becomes an independent Lord by mere knowlêdge (vijnana), one may think that works enjoined in the sruti and in the smriti are of no use. As a safeguard against this possible error, the Upanishad here proceeds to treat of works with a view to shew that they * are means of attaining the end of man.

In the Eighth Lesson it has been taught that Brahman should be contemplated by means of Pranava, which designates the Unconditioned Brahman. This may lead one to think that, because by mere upasana the end of man,—namely, liberation attainable in due course,—can be accomplished, no purpose of an upasaka is served by the obligatory duties enjoined in the sruti and the smriti. To prevent this supposition, the Upanishad teaches in the Ninth Lesson that performance of the obligatory duties should be conjoined with the upasana.

The works incumbent on an Upasaka.

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च

* They co-operate with the apara-vidya or lower wisdom, and their purpose is therefore the same as that of the apara-vidyá-(A).

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स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ॥१॥

1. The right, as well as study and teaching; the true, as well as study and teaching; penance, as well as study and teaching; restraint, as well as study and teaching; peace, as well as study and teaching; the fires, as well as study and teaching; offering to fires, as well as study and teaching; guests, as well as study and teaching; the human, as well as study and teaching; the offspring, as well as study and teaching; begetting, as well as study and teaching; propagation of the race, as well as study and teaching.

What '*the right*' is has been already explained.* The right and the other duties to be mentioned below should be practised, as well as Sv*a*dhy*a*ya, the learning of one's own Veda, and Pravachana, which means either Adhy*a*pana, the teaching of it, or Brahma-Yaj*n*a, a daily solemn recitation of it. The meaning of '*the true*' has been already explained along with 'the right.' Or 'the true' may mean truth-speaking. *Penance* (tapas): bodily mortification. *Restraint* (dama): calmness of the organs of external sensation. *Tranquillity* (Sama): calmness of manas, the internal organ.

* *Vide ante* page 26.

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While practising these, fires should be consecrated, and oblations offered to them; guests should be honored; the human,—that is to say, social duties *—should be discharged as occasions arise; offspring should be begotten by having intercourse with wife in season,—at periods favourable for conception; the race should be propagated through children's children, by getting the sons married. While engaged in all these acts, one should pay special attention to the studying and the teaching of the Veda. It is to impress this truth that study and teaching are repeated along with every one of the other duties. Indeed, a knowledge of the Vedic teaching can only be acquired by learning the Vedic text, and on that knowledge the highest good depends; while the teaching or recitation of the Veda is intended for retention of the text in memory as well as for increase of merit (Dharma). Special regard should therefore be paid to the study and teaching of the Veda.

The *right* (rita): when a man wishes to say something, he first ponders over the thing as it is and then thinks of the word denoting it. *R*ita is this m*a*nasic act of thinking as to the right word which will accurately describe the thing. Sv*a*dhy*a*ya: the necessary study. . . . It will not do for the seeker of moksha to practise contemplation only; he should practise right speech, as also the study and teaching of the Veda. *Penance* (tapas): Fasting and other kinds of bodily mortification. The *S*ruti says "there

* Such as marriage—(A.)

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is no higher penance than fasting."* In the *Sruti* elsewhere—"by yajna, by gift, by tapas, by fasting,"†—fasting is mentioned separately from tapas, and this shews that gifts of money and the like are penances intended for those who cannot practise fasting. The *Sruti* says 'It is verily a penance, they say, when one gives away his property." ‡ *Restraint*: the withdrawing of sight and other organs of external sensation away from forbidden objects. *Tranquillity*: the restraining of the manas from all forbidden thoughts. *Fires* (Agnis): consecrated fires known as the *Ahavaniya*, etc. *Agnihotra*: the offering of oblation in the consecrated fires in the morning and in the evening. *Guests*: such as those who go to other's houses to beg food on odd occasions, not on the new-moon day or any other specially sacred days. *The human*: the honouring of women and other such acts as are incumbent on people at marriage and on other like occasions. As sanctioned by the custom prevailing among the leaders of society, even these acts should be observed like those which are enjoined in the *Sruti* and the *Smriti*. *Offspring*, etc: He should also observe the necessary sacramental rites antecedent to the child-bearing. He should have intercourse with wife in proper season with a view to produce children.

Even the upasaka should perform all acts and ceremonies enjoined in the *Sruti* and the *Smriti* according to the caste and the religious order to which he belongs; otherwise, obstructed by the sin accruing from the neglect of enjoined works, the upasana cannot produce the desired effect. We cannot, however, extend this principle and say that even a knowledge of the real nature of Brahman requires the aid

* *Yajniki* Up. 78. † Bri. Up. 4-4-22. ‡ Taitt. *Samhita* VI. i. 6

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of works to produce its intended effect; for, he who knows truth has nothing to do with works, inasmuch as all illusion regarding his own Self—*i. e.*, the false idea that he is an agent, that he belongs to a particular caste or to a particular religious order—has ceased. But since, in the case of an upāsaka, the illusion still exists, he has yet some concern with works and it is therefore but proper that his upāsana should be conjoined with works. It may perhaps be urged that, for him who contemplates incessantly, it is not possible to engage in Agnihotra and similar rites which tend to mental distraction and involve a vast amount of labour. Then let him engage in that course of action which will help upāsana: let him practise self-control, controlling the body, the senses and the mind. This is the end the Yoga-Śāstra has in view when treating of yama and niyama,—the several forms of self-control, both of a positive and a negative character. Though performance of Agnihotra and practice of self-control are meant as alternative courses of action according as the person has a wavering or unwavering mind, yet the study and the teaching (or recitation) of scriptures are quite necessary. The Śruti repeats these two duties along with every other duty, with a view to impress the truth that they should be constantly practised in whatever other duties he may be engaged. The study of scriptures should under no circumstances be neglected, since in case of neglect, one becomes a Śūdra as the Smṛiti says:—

> "That twice-born man who, without studying the Vedas, turns his attention to other things, soon becomes a śūdra while still alive, as well as his whole family."

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As to the prohibition of the abandoning of the daily recitation, the *Sruti* declares in the section of Brahma-yaj*ña* as follows:—

> "Untouched by evil is the study of the Veda. It is, verily, the purifier even of the Devas. He that casteth it aside, is not lucky (even) in speech: no share hath he in heaven. So it is said: 'He who hath abandoned (the Veda, which is) the friend, aye which knoweth the friend, for him there is no lot even in speech. Much may he hear, but he heareth false. Not indeed doth he know the path of good deeds.'"*

As to the sannyasin who renounces all former works, even he should not abandon the study of the Veda. To the same effect the *Smriti* says:—

> "Let a man renounce all works, let him not renounce that one thing, the Veda."

(*Objection*):—The *Aruni*-Upanishad enjoins the abandonment even of the Vedic study (sv*a*dhy*a*ya). There the things to be abandoned are enumerated as follows: "sons, brothers, relations, etc., hair-tuft, the sacred cord, the sacrificial rite, the canon, the Vedic study (sv*a*dhy*a*ya)" and so on.

(*Answer*):—This objection does not apply here. For the *Sruti* enjoins that the ritualistic section of the Veda, which is of no use to the parivr*a*jakas or sannyasins, should alone be abandoned. A repeated study, however, of the useful portion is necessary, as the same Upanishad mentions it as one of the sannyasin's duties, in the following words:—

* Taitt. *Aranyaka* 2—15.

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"He shall first take a bath at the three sandhis (connecting periods), he shall hold communion with Atman in samadhi; he shall often repeat the Aranykas of all the Vedas; he shall repeat the Upanishad, aye shall he repeat the Upanishad."

That none should give up the study of one's own scriptures or the teaching and reciting of them,—that is, that special regard should be paid to these duties,—is indicated by the repetition, in the sruti, of the words "study and teaching."

The most important of the upasaka's duties

Now the sruti refers to the different views as to which one of the duties mentioned above is the most important:

सत्यमिति सत्यवचा राथीतरः। तप इति तपोनित्यः पौरुशिष्टिः। स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः। तद्धि तपस्तद्धि तपः ॥२॥

2. The true, as Satya-vachas, the son of Rathìtara holds; penance, as Tapo-nitya, the son of Purusishta holds; study and teaching alone, as Naka, the son of Mudgala, holds; that, verly, is penance, aye that is penance.

The teacher named Satyavachas, of the family of Rathitara,—so called because he speaks nothing but truth,—maintains that truth-speaking alone should be practised. The teacher named Tapo-nitya,—so called because of his constant penance,—the son of Purusishta, holds that penance alone should be practised. The teacher named Naka, the son of Mudgala, thinks that

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the study and teaching of the Vedas should alone be practised. Because the study and teaching of the Vedas constitute in themselves a penance, they alone should be practised. Though already mentioned, truth-speaking, the study of the Vedas, and their recitation are again mentioned here with a view to inspire special regard for them.

Naka is so called because, always contented with the study and recitation of the Vedas, he never felt any sort of anguish. No doubt in the words, "By penance Devas were first to go to God; by penance did *Rishis* attain svarga," * the *sruti* declares that penance is the most important. This does not, however, detract from the validity of Maudgalya's contention that the study and the recitation of the Vedas are the most important. They alone constitute the highest penance, as the repetition of the words shews, and are therefore the most important. It is because they constitute the highest penance, that the Vedic recitation termed Brahma-Yajna should be practised even on those days on which the first learners should not study the Vedas. Accordingly the *sruti* says:

> "He who, thus knowing, studies the Vedas even when it rains and lightens, when it roars and thunders, when the wind is blowing, even on the new moon day, he only practises penance; study, indeed, is penance." †

Another passage points to the same idea:

> "Standing or walking, sitting or lying down, he shall not fail to recite the Veda; then he is

* Yajniki-Up. 79. † Tait. *Aranyaka* 2—14.

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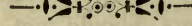
a man of penance, he is pure, who, thus knowing, recites the Veda." *

Wherefore, as productive of great fruits, it is a penance higher even than the penance of fasting and giving away wealth, as declared by the sruti in the following words:

"What measure of svarga he wins who gives away this earth full of wealth, that measure of the world he (who studies the Veda) wins, (a world) which is even greater and inexhaustible. He, moreover, conquers death, he attains unity with Brahman." †



* *Ibid*, 2—12. † *Ibid*, 2—14.

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LESSON X.

(Tenth Anuvâka)

THE ILLUMINATION.

A Mantra to be repeated.

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥१॥

1. The Mover of the Tree I am; my fame like the mountain's peak. The High One making (me) pure, I am the very Immortal One as He is in the sun; I am the Lustrous Wealth. Of high wisdom (I am), immortal, undecaying. So runs Trisanku's teaching of wisdom.

The purpose of the mantra.

The mantra that comes next is meant for recitation; and its recitation leads to wisdom, as the context gives us to understand. Indeed, the present section is devoted to wisdom, and we are not given to understand that it is meant for any other purpose. And it stands to reason that wisdom arises in him whose mind has been purified by svadhyaya or recitation of the sacred text.

The mantra is an expression of Self-realisation.

As the Antaryamin, I am the Mover, the Impeller*

* The Generator.—(S.)

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of the perishable tree of samsara or mundane existence. My fame is on high, like the mountain's peak. The High One is the Primal Source, acting as the purifier. Shining forth through wisdom, the Supreme Brahman restores me to purity,—me who am the Sarvatman, the Self of all.

Brahman, the Primal Source, is the Supreme Purifier, because by shining forth through buddhi in consciousness, He frees me from samsara or region of births.—(S). When thus purified, I become Brahman, the Pure One, the Primal Source.—(A)

I am the Immortal, the Pure Principle of Atman (the Self), the self-same Pure Immotal Principle of Atman who, in hundreds of passages in the sruti and the smriti, is said to abide in the Sun, the source of all our nourishment. Verily, I am the Lustrous Wealth, the self-luminous Principle of Atman. Or, (to interpret the sruti in another way:)—I have obtained the Lustrous Wealth, the Brahma-jnana or knowledge of Brahman, the wealth which conduces to the happiness of moksha, that which illumines the Principle of Atman. I am highly wise, as endued with wisdom, with omniscience. I am omniscient because I am endued with the power of sustaining, producing and destroying the samsara, or mundane existence. As such I am immortal, endued with the attribute of immortality; and I am undecaying. Or, (to interpret the sruti in another way:)—I am soaked with amrita, with the waters of immortality.

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Thus the *Ri*shi, named Trisanku, who became Brahman and realised Brahman, said after attaining to a knowledge of *A*tman's oneness, with a view to proclaim, like the sage V*a*madeva, the fact that he had achieved all aspirations. This mantra which the *Ri*shi had seen in his divine vision (*a*rsha darsana) is an expression of *A*tmavidy*a*, showing what constitutes Self-realisation.

The recitation (japa) of the mantra given above conduces to purity and progress. He who seeks liberation should devoutly repeat the mantra, well-balanced in mind, with a view to attain Brahmaj*n*ana, the realisation of Brahman.—(S)

Conditions of saintly vision.

From the fact of this sacred text, which sets forth wisdom, being read next in order to the section (ninth lesson) which treats of right-thinking and other acts of virtue (Dharma), we may conclude that divine visions (*a*rsha*n*i darsana*n*i), relating to the Self (*A*tman) and other things, occur to him who, free from desire (k*a*ma) and aspiring to know Brahman, is devoutly engaged in the obligatory works enjoined in the *s*ruti and the sm*r*iti.

Not the recitation of the sacred text alone leads to Brahma-j*n*ana. On the other hand, all works conduce to the same end.—(A) The seeker of moksha, who devoutly performs the works enjoined in the *s*ruti and the sm*r*iti, attains saintly (*a*rsha) vision, an intuitive knowledge of truth to which leads to moksha.—(S) When the devotee performs the works enjoined in the *s*ruti and the sm*r*iti, in the service of the Lord (Isvara),—doing them devoutly for the sake of the

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Lord, not for the sake of their immediate fruits,—and when he has thereby been purified in buddhi and aspires for liberation alone, then he attains the intuitive knowledge which leads to liberation, that knowledge which arises in him untaught, revealing nothing but truth.—(A)

Repetition of this mantra serves as a substitute for Brahmayajna.

* In the Ninth Lesson it has been taught that the works enjoined in the Sruti and the Smriti should be performed in addition to the contemplation of Brahman. It has also been incidentally taught that Brahmayajna is the best tapas(or austerity). But there may be persons who, though earnest, are yet not competent for Brahmayajna, as having not learned the Vedas owing to dullness of intellect or other causes. Now, in the Tenth Lesson the sruti gives a mantra, by repeating which even those persons can reap the fruits of Brahmayajna.

Samsara cut asunder by non-attachment.

The tree here spoken of is the tree of samsara, because (like a tree) samsara can be *cut asunder* by a knowledge of the Reality. This tree of samsara is graphically described in the Taittiriya-Aranyaka in these words:

> "Now, He that knoweth the tree whose root is on high, whose branches are down below...."

The Root, the Source of the tree of samsara, is the Supreme Brahman, who rises high above all universe. Its branches

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* Sayana's interpretation of this lesson differs a little from Sankaracharya's.

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are the bodies of Devas, men, and beasts, and they are down below. The Kaṭha-Upanishad reads:

> "This old, old tree that sees no morrow's dawn (stands) with its roots up and branches down." *

The tree of samsara is impermanent and does not stay the same to-morrow. It has no beginning. The Lord, too, has described it in the following words:

> "They speak of an eternal Asvattha rooted above and branching below, whose leaves are the Vedas; he who knows it is a Veda-knower." †

May I, the seeker of liberation, be able to cut asunder the tree of samsara by the sword of indifference (vairagya) to sense-objects! That it is cut asunder by indifference has been taught by the Lord in the following verse:

> "Having cut asunder this firm-rooted Asvattha by the strong sword of non-attachment, then that Goal should be sought, whither having gone none return again." ‡

No obstacle lies on the path of the unattached Soul.

The tree of samsara being cut asunder, my fame becomes like unto a mountain's peak; it rises high as the mountain's peak is high. The fame concerning my liberation rises very high and spreads in the regions of Devas: so that even Devas cannot thwart my wishes. Accordingly the sruti says:

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* Op. cit. 6—1. † Bhag. Gita. XV. 1. ‡ *Ibid*, XV. 3, 4.

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"Indeed, not even Devas have power to prevent his becoming (Brahman)." *

Purity of the unattached Soul.

My purity transcends all. I am as pure as the Immortal abiding in the fast-coursing Sun. The Sun indeed courses always with extreme swiftness. So He is addressed:

"I bow to Thee, who in one-half eye-wink traversest two thousand and two hundred and and two yojanas." †

In the sun there abides the Shining One, the Immortal Being. Accordingly, in the Madhuvidya ‡, the Chhandogas declare that the solar sphere is sweet honey, and that in its several compartments—eastern, western, etc.—there are stored up immortal essences of red, white, and other colours, constituting the fruits of works enjoined in the *Rig*-Veda and other scriptures. And it has also been declared that the Vasus and other gods live upon these immortal essences.

Purity leads to wisdom and immortality.

Extremely pure as I am, may I come by the lustrous wealth! Wealth is of two kinds, human and divine. Human wealth consists of gold, silver etc., which are perceived by the eye. That which is heard by the ear, *i. e.*, the Brahma-*jnana* and the like which are known only through the Veda, constitutes divine wealth. Accordingly, when treating of a certain course of contemplation, the *Vajasaneyins* enjoin the contemplation of the eye and the ear regarded respectively as symbols of human and divine wealth. "The eye is

* Bri. Up. 1—3—10. † Yojana = about 8 or 9 miles.
‡ Chha. III. et. seq.

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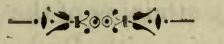
human wealth; by the eye indeed does one perceive it. The ear is divine wealth; by the ear indeed does one hear it." The epithet 'lustrous' shews that the divine wealth is here prayed for. Here lustre is vigour; and Brahma-*jn*ana, the divine wealth, is vigorous because of its power to remove all samsara.

Endowed with these riches, with this divine wealth of Brahma-*jn*ana, may I be possessed of vigorous intelligence, of the intellectual power of clearly grasping the teachings of the scriptures which expound Brahma-*jn*ana; and may I then be soaked with the ambrosia of Brahmic bliss!

According to the sage Trisanku, the recitation of this mantra constitutes the austerity of Vedic recitation known as Brahmayaj*n*a, which one should practise after learning the Veda from a teacher.



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Lesson XI

(*Eleventh Anuvâka*)

THE EXHORTATION.

In the Tenth Lesson a mantra has been taught which may berecited in lieu of Brahma-yajna; so that, even to a man of dull intellect, Brahma-yajna is easy of performance. Thus it is possible for one to combine performance of the works taught in the sruti and the smriti with practice of the contemplation taught before, thereby to attain liberation through an intermediate stage. In the Eleventh Lesson the sruti teaches that performance of works is by itself a step towards moksha, inasmuch as it creates a taste for wisdom.

Works are necessary for wisdom.

In proceeding in this lesson to enjoin the observance of certain necessary duties, the sruti evidently means that, prior to the attaining of the knowldge that the Self (*A*tman) is one with Brahman, it is absolutely necessary to perform the works enjoined in the sruti and the smriti. The aim of this exhortation is evidently the regeneration of the aspirant. Indeed, Self-knowledge does readily spring up in him who has been regenerated, *i.e.*, whose manas (sattva) has been purified. Hence the smriti,

> "By tapas (austerity) man killeth sin; by Vidya (wisdom) he reacheth the Immortal."

In the sequel here the sruti says:

> "By tapas do thou seek to know Brahman."*

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So, to bring about the dawn of wisdom, works must be performed, because of the *sruti*'s exhortation; and transgression of the exhortation cannot but lead to evil. First, too, in order comes the exposition of works. (In this Upanishad), prior to the exposition of pure Brahma-vidy*a*, works are treated of; and once the Brahma-vidy*a* has arisen, works serve no purpose, as this Upanishad teaches in the sequel:

> "He finds the Fearless as the mainstay." *
> "Him verily in truth burns not the thought
> 'why have I not done righteousness?'" †
> "He has no fear of anything whatever." ‡

From this it may be concluded that works conduce to the rise of knowledge by way of extinguishing the past accumulated sins. And there is a mantra to the same effect:

> "By avidy*a* (works) crossing over death,
> by vidy*a* does one reach the Immortal." §

The mention of right speech and other duties in the Ninth Lesson is meant to remove the impression that they are of no use whatever, while here the *sruti* means to teach that their observance is necessary as conducing to the dawn of knowledge.

Two sides of the injunction should be distinguished here: (1) that prior to the attainment of knowledge it is necessary to perform works, and (2) that it is only prior to knowledge that their performance is necessary.—(A) He who aspires

* T. U. II. 7. † *Ibid*, II. 9. ‡ *Ibid*. § *Isa*-up. 11.

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to moksha should observe the duties mentioned here with a view to obtain wisdom. They should be observed till the Self-knowledge is attained. Once the Self-knowledge has been attained, all human aspiration has been achieved; and as the Self is ever free in Himself, there is no more purpose to be served by works. It is, therefore, only prior to Brahma-jnana that performance of works, as tending to the purification of manas, is absolutely necessary.—(S)

Know as well as learn the Veda.

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ॥१॥

Having taught the Veda, the teacher then exhorts the pupil.

After teaching the Veda * to the pupil (ante-vasin, *lit.*, he that dwells near), then the teacher begins to exhort him: that is to say, when the pupil has learnt the texts, the teacher then instructs him in the meaning of the texts. This gives us to understand that after learning the Veda the pupil should not turn back from the abode of the teacher without making an enquiry into Dharma, into the nature of the works enjoined in the Veda. And the smriti says:

"And one should know and then engage in works." †

Who the teacher is, Manu says as follows:

"The twice-born who draws the pupil near and teaches him the Veda with the (ritualistic)

*The whole Veda—(S)

† *Vide* Apastamba-Dharmasutra. 2—21—5.

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formulas as well as the secrets, him they call
a teacher." *

The pupil is he who always dwells in close proximity with a teacher, such as the one described above. The smriti says:

"Never leaving him, his shadow as it were,
(the pupil) should reside with the teacher."

To such a pupil, the master teaches the Veda after drawing him near, i. e., after due initiation (*Sk.* up-*ni* = to lead near). Then, when the pupil has learned the text, the teacher instructs him in the duties to be performed. From this we understand that after learning the Veda the pupil should not return home from the teacher's family without enquiring into Dharma.

Duties briefly stated.

सत्यं वद । धर्मं चर ॥२॥

2. Speak the true. Follow Dharma.

Speak the true: give utterance to what thou comest to know by proper evidence and what is worthy of utterance. And thou shalt follow Dharma, too. 'Dharma' here stands for duty in general, inasmuch as the several duties, such as truth-speaking, are particularised below.

The wise who know all Dharma lay down that truth-speaking consists in giving utterance to a thing as it is perceived, without hypocrisy or a motive to do injury. The wise say that Dharma consists in the observance of Agnihotra and other works.—(S).

Truth-speaking stands also for other virtues mentioned along with it, such as "harmlessness, truth, the abstaining

* Op. cit. 2—140.

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from theft," etc.* 'Dharma' means Agnihotra and other sacrificial rites enjoined in the extant *s*rutis. Jaimini has defined it thus; " Dharma is the thing taught in (the word of) command (Veda)"† Thus the two comprehensive sentences teach that all duties enjoined in the *s*ruti and the sm*r*iti should be observed.

Duties never to be neglected.

On the principle that " Once done, the command of the scriptures has been observed," one may suppose that after a single performance of the works enjoined in the *s*ruti and the sm*r*iti they may be abandoned. To prevent this supposition the *s*ruti commands as follows :

स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् ॥३॥

3. From study swerve thou not. Having offered dear wealth to the teacher, cut thou not the progeny's line. From the true it will not do to swerve, nor from Dharma, nor from welfare. Neither will it do to swerve from well-being, nor from study and teaching, nor from duties to Devas and Pit*r*is.

Be thou never negligent of study.

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* Yajnavalkya-smriti I. 122. † Purvaminamsa I. i. 2.

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Never forget the scriptures thou hast learnt from the Guru. The smṛiti says:

> "Know that to forget what has been learnt is equal to brahmanicide."

As a return for the knowledge, do thou obtain for the teacher a most acceptable wealth* and give it to him. Then, with the permission of the teacher, secure a suitable wife and prevent break in the line of descent. It will not do to bring about a break in the line of descent. That is to say, if a son is not born, attempts should de made to get a son by means of sacrificial rites such as the Putrakamya-ishṭi, a rite performed with a view to get sons. This appears to be the meaning of the sruti because of the mention of three duties, "offspring, begetting, and propagation."† Otherwise, the sruti would have mentioned only one,—that of begetting. To swerve from the true is to have an occasion to utter a falsehood. In virtue of the word 'swerve' we understand that it will not do to utter falsehood even in forgetfulness: otherwise the sruti would have simply forbidden the uttering of falsehood.

The sruti again speaks of the duty of truth-speaking with a view to teach that one should never tell a lie, however small, even in forgetfulness.—(S).

It will not do to swerve from Dharma. Dharma refers to some particular works to be done; to swerve from Dharma, therefore, means to neglect those

* Cows, gold, cloth &c. (Sayana) such as the teacher desires in accordance with the Law—(S). † Tait. Up. I. 9.

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works. Dharma should never be neglected; it should be observed. It will never do to swerve from welfare—*i. e.*, from acts tending to self-preservation—nor from well-being, *i.* e., from those auspicious acts which promote one's prosperity.

The means of self-preservation are either physical or superphysical. The Vedas recommend certain rites whereby to secure longevity and health (*vide.* Taittiriya-Samhita II. iii. *11*), and these are the super-physical means; medicine and the like constitute the physical means. Similarly, there are both physical and super-physical means of acquiring wealth. The Taittiriya Samhita 2—1—1 prescribes a super-physical means to it. The accepting of gifts from others is the physical means. Since, without welfare and wealth, it is not possible to perform the woks which are conducive to moksha, it is necessary to warn against the neglect of welfare and wealth.

To study the Vedas and to teach them are indeed absolutely necessary.

First the sruti warned against the forgetting of what has been learned. Here is a warning against the neglect of teaching to others what has been learnt, as well as against the omission of Brahma-yajna.

It is also necessary to observe all the rites (enjoined for the propitiation) of Devas and Pitris.

The rites propitiative of Devas—such as Vinayaka-Vrata, Ananta-Vrata—are enjoined in the Purana; the annual ceremonies and the like are propitiative of the Pitris.

Persons worthy of worship.

Now the sruti enjoins that one should worship one's

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mother etc., as Devat*a*s, without regarding them as mere men :

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥४॥

4. Treat thy mother as a God ; as a God treat thou thy father ; as a God shalt thou treat thy teacher ; thy guests as Gods shalt thou treat.

These should be worshipped as Devat*a*s.

Worship thy mother as if she were a Deva,—Rudra, Vish*n*u, Vin*a*yaka, or the like.

How far to observe Vedic prescriptions and orthodox custom.

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ॥५॥
यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि॥६॥

5. What works are free from fault, they should be resorted to, not others.

6. What are good works of ours, they should be done, not others.

Thou shalt do such other works as are free from blame and sanctioned by *sishtachara* or practice of wise men, but not those works which, though practised by the wise, are open to blame.

As to the works intended to produce unseen results, thou shalt necessarily engage in the good works which

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we, the teachers, practise and which are not contrary to the teaching of the Vedas, but not in the contrary ones though practised by the teachers.

As to acts other than those mentioned above, thou shalt strive to perform those which are practised by the wise, and which do not seem to involve any evil. It will never do to resort to evil acts or to those which are open to the least suspicion of evil, though practised by the wise. Thou shalt follow our example only with regard to those acts which are not contrary to the *s*ruti and sm*r*iti and which are in accordance with the practice of the wise.—(S).

As to the works tending to promote welfare and prosperity, the *s*ruti lays down some restrictions.—These works are of two classes: those which are open to blame and those which are not. Those which have been already referred to,—namely, the sacrificial rites conducive to longevity, acceptance of gifts, the conducting of a sacrificial rite for another,—are works not open to blame and are therefore worthy of performance; the others, such as the magical rites performed for malevolent purposes, though conducive to welfare by way of destroying the enemy, should not be resorted to, since they are open to blame as leading to hell.

Wise men's practice being authoritative like the *s*ruti and the sm*r*iti, one may suppose that the teacher's example should be followed in all acts. But here too, the *s*ruti makes a certain reservation.

Sri K*r*ishn*a* has described two kinds of sampad or nature—Daiv*i* and *A*sur*i*, divine and demoniac—in the following words:

"Fearlessness, purity of heart, steadfastness in knowledge and Yoga, alms-giving, self-

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restraint and sacrifice, sacred reading, austerity, uprightness ;

" Harmlessness, truth, absence of anger, renunciation, tranquillity, absence of calumny, compassion to creatures, uncovetousness, gentleness, modesty, absence of fickleness ;

" Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine lot, O Bharata.

" Ostentation, arrogance and self-conceit, anger as also insolence, and ignorance belong to one who is born, O Partha, for an *A*suric lot." *

Now thou shalt follow us in cultivating the good qualities such as fearlessness, but not ostentation etc. This principle should be extended to the whole range of *sishtachara* or orthodox custom. To illustrate : Parasurama, the son of Jamadagni, killed his mother by the father's command. Here we should follow the example of Parasurama in the good act of obeying the father's command, but not in the sinful act of killing the mother. And so in other cases.

Conduct towards great men.

ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयाऽऽसने न प्रश्वसितव्यम् ॥७॥

7. Whatever brahmanas are better than ourselves, in their sitting it will not do for thee to breathe.

* Bhag. Gita XVI. 1—4.

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Whoso among the br*a*hman*a*s—not kshatriyas and others—are eminent as teachers * versed in the s*a*stras or scriptures etc., and are superior to ourselves, thou shalt entertain them by offering them seats and so on, *i. e.*, remove their fatigue. Or(to interpret in another way) : when such br*a*hman*a*s are seated in an assembly for discussion, thou shalt not even so much as breathe ; thou shalt merely grasp the essence of what they say.

In their discourses, thou shalt not hasten to say anything. Thou shalt grasp the essence of their discourse and never thwart them, if ever you have power to do so.—(S)

If ever you meet righteous persons, superior by age, knowledge and qualities to us who are thy teachers, thou shalt remove their fatigue by offering them seats, by washing their feet and by such other kinds of service. Or—to interpret in another way,—thou shalt not breathe in their assembly. Much less shalt thou engage in a discussion with them in a tone of familiarity, thinking that thou art very learned. All thy concern should be to learn what they teach.

How to make gifts.

श्रद्धया देयम्। अश्रद्धयाऽदेयम्। श्रिया देयम्। ह्रिया देयम्। भिया देयम्। संविदा देयम् ॥८॥

8. With reverence should gifts be made, never with irreverence should a gift be made. With liberality should gifts be made, with modesty

* It is a common thing that for fear of the king etc.. people make gifts during marriage and other occasions.—(S).

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should gifts be made. With fear * should a gift be given, in friendliness should a gift be given.

Whatever thou hast to give, do thou give it only with reverence. Never with irreverence should a thing be given.

When thou givest wealth to a brahmana, thou shalt give it reverently. Nothing should be given with irreverence. What is irreverently given is of no use in either world. Accordingly the Lord says:

> Whatever is sacrificed, given, or done, and whatever austerity is practised without faith, it is called *Asat*, O Partha; it is naught here or hereafter."*

To interpret the sruti in another way: Just as a reverential man makes a gift, so, even in the absence of reverence, a man should make a gift. The verse quoted above teaches only that thereby he does not reap the fruit of a gift made sattvically. But he does reap the fruits of a rajasic or a tamasic gift. Accordingly the Lord distinguishes three kinds of gifts:

> "That alms which is given—knowing it to be a duty to give—to one who does no service, in place and in time, and to a worthy person, that alms is held Sattvic.
>
> "And what is given with a view to receiving in return, or looking for the fruit, or reluctantly, that alms is held to be Rajasic.
>
> "The gift that is given at a wrong place or

*Bhag. Gita XVII, 28

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time to unworthy persons, without respect or with disdain, that is declared to be Tamasic."†

With ostentation, with modesty, or from fear of sastras, with the discrimination of the nature of the time, place, and the donee should gifts be made. These sentences treat of the three kinds of giving mentioned above. "I am rich in wealth; as my wealth goes to slaves, men and women, so let it go to the brahmanas." When a gift is made thus insultingly by a man because of his vast wealth, that gift is tamasic. When a man makes gifts in the same spirit because of the shame felt by him when abstaining from making gifts while his equals do so, his giving is rajasic. Those gifts are sattvic which, for fear of sin, a man makes to the sacrificial priests and the like as laid down by law. A man with sattvic nature should give with discrimination. For example, he should know that full fees are due to the four important priests such as the Adhvaryu, half fees to the next four such as Pratiprasthatri, one-third to the next four such as Neshtri, one-fourth to the next four such as Unnetri.

Or, the whole passage speaks of sattvic gift only. "There should be no guile in the matter of wealth"; thus the law lays down that gifts should be made according to one's means. A wealthy man should make large gifts lest making small gifts may bring great shame on him.

How to decide matters of doubt.

Having thus taught of the duties which cannot otherwise be known, the sruti now proceeds to shew how to decide in matters of doubt:

† *Ibid.* XVII. 20-22.

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अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ॥९॥

9 Now if to thee a doubt as to a deed, or a doubt as to conduct, should occur, as the brahmanas there—who are thoughtful, zealous, well-versed, not hard (at heart), desirous of Dharma—would act in such matters, so there shalt thou act.

If, to thee, thus acting, there should ever occur* a doubt as to a deed enjoined in the sruti or in the smriti, or a doubt as to a custom (achara), then, in those matters, thou shalt act just in the way in which the brahmanas of the country and the age—who are competent to judge †, well versed in the matter, not urged on by others to the deed or custom, seeking Dharma, seeking what is beyond the senses, unassailed by kama (worldly desire)—would act in such matters.

Deeds are of two classes, those which are enjoined in the sruti, such as the Agnihotra, and those which are enjoined in the smriti such as the sandhyā-vandana or worship of the Divine Being at the main points of time in the day. To take an example from the works enjoined in the sruti: In one place the sruti says "The offering of oblation should be made when the sun has risen;" and elsewhere it says "The offer-

* Owing to confusion of mind—(S)

† Who are able to discern the subtle points—(S).

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ing of oblation should be made when the sun has not yet risen." This may give room to a doubt. Again, to take an example of the works enjoined in the smriti: A doubt may arise as to whether the Sandhya Devata—the form in which the Divine Being should be worshipped at the main points of time in the day—is of the male or female sex, the scriptures speaking of the Devata in either way. To take an example of a custom in worldly affairs handed down in the family: A doubt arises as to the propriety of marrying a maternal uncle's daughter or of eating animal food, inasmuch as contradictory views obtain in these matters. In such matters of doubt as these thou shalt act in the way in which those brahmanas would act who live in the same country, age, and tribe in which thou livest at the time; who, as free from attachment, aversion, anxiety and other evil tendencies of mind, are competent to decide as to the real meaning of the scriptures; who are themselves engaged in the observance of the constant and incidental duties, intent on their due performance; who are free from anger, free from bigotry; and who work only for virtue (Dharma), not for gain and honor.

On intercourse with the accused.

Having thus taught how to act in matters of doubt, the sruti now goes on to teach the procedure whereby to decide as to whether one should abstain or not from social intercourse with persons accused of a sinful act:

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ॥१०॥

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10. Now as to the accused : as the br*a*hman*a*s there—who are thoughtful, zealous, well-versed, not hard (at heart), desirous of Dharma—would act in such matters, so there shalt thou act.

Now as to those who are suspected to be guilty of a blameworthy act, do thou proceed as recommended above.

The Peroration.

The exhortation is concluded as follows:

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥११॥

11. This is the direction; this the advice; this the secret of Vedas; this the command; thus shall devotion be, and thus verily (all) this shalt thou observe.

This is the direction, this is the advice that fathers or others should give to their sons, etc. This is the secret,—the meaning,—of the Vedas. This is the word of God*; this is the exhortation as to all things that are authoritative. Therefore all that has been taught shall be duly done. The repetition shews high regard for the instruction here set forth, implying that all this should be observed, that none should fail to observe it.

The righteous should strive to obey every command that has been thus laid down.—(S).

The instruction thus given from para 2 to 10 is *a*desa,

* *Is*vara, the Paramatman, the Highest Self.—(S)

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the Vedic injunction. Just as a king commands his servants so does the Vedic injunction command the devotee. Upadesa is the command laid down in the smriti, so called because the smritis are very *near* to the sruti, upon which they are based. Even in the smritis that cannot be traced to the original srutis, directions such as "speak the true" are given in the same form. What has been taught in the words "speak the true" etc., constitutes the essence of the Vedas. Of the three parts of the Vedas,—the mantras (prayers to Gods &c.), the arthavadas or subsidiary passages, and the vidhis or injunctions,—the last, namely, the injunctions, constitute the very essence of the Vedas. These commands are the commands of God, as the Lord says "Sruti and smriti are my own command"

Because these duties,—such as "speak the true"—taught in the sruti and the smriti are enjoined by God Himself and constitute the essence of the Vedas, therefore it is a bounden duty to observe them.

Seeing that here the sruti lays so much stress on works, some hold that works alone can lead to moksha: while some others hold that moksha results from works and knowledge combined. Both these theories were refuted by us (in the introduction to the study of the Upanishads) when discussing the relation between the ritualistic section and the wisdom section of the Vedas. Though works are not the direct cause of moksha, they conduce to it by way of creating a desire for knowledge. Hence the injunction of works in the wisdom section of the Veda.

Does the highest good accrue from works or from knowledge?

In the opening section (the introductory part of the

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bhashya) it was shewn that Vidya or knowledge of Atman by itself leads to the Highest Bliss. To establish the proposition still more firmly, the commentator again enters into a discussion of the point on this occasion when the sruti is found to enjoin works, his main object being to shew that works and knowledge serve each a distinct purpose—(A)

Now, to discriminate between Vidya and Karma, knowledge and works, we shall discuss the following question: Does the highest good accrue from works pure and simple, or from works aided by knowledge, or from knowledge and works operating together conjointly as co-ordinate factors, or from knowledge aided by works, or from knowledge pure and simple?

The theory that the highest good accrues from works.

One may say that the highest good accrues from works (karma) pure and simple, because he alone is qualified for works who possesses a knowledge of the whole Vedic teaching. And this knowledge includes a knowledge of *A*tman as taught in the Upanishads, as the smriti says "The whole Veda with the secret (rahasya) should be learnt by the twice-born." In the words "knowing thus, one sacrifices," "knowing thus, one officiates at a sacrifice," the sruti shews that only a man of knowledge is qualified for works of any kind. It is also said "knowledge first, then action." There are indeed some exegetists who maintain that the whole of Veda is intended to teach works; so that if the highest good cannot be attained by works, the Veda is of no use.

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It is a principle recognised by all exegetists that the Veda speaks of things as they are only with a view to teach something else which has to be done, which has to be newly brought into existence. On this principle, we should understand that, where the Veda treats of *A*tman as He is, it subserves an injunction of an act by way of creating an exalted notion of the nature of the agent concerned in the act; so that, the *s*ruti speaking of the fruits accruing from the knowledge of *A*tman points in the main to the injunction of an act. The highest good, therefore, accrues from works alone.—(A)

Works cannot produce liberation.

Not so, because of the eternality of moksha. It is indeed admitted that moksha is eternal, and it is also known to all that the effect of an act is temporary. If the highest good accrue from works, then it would be temporary, a conclusion which nobody is prepared to accept.

(*Objection*:)—The interested and prohibited acts being avoided, the *a*rabdha-karma being exhausted by its fruits being enjoyed, no sin of omission being incurred when all obligatory duties are performed, moksha is attained even without knowledge.

(*Answer*):—This cannot be, because, as was already shewn,* there possibly exists some residual karma which gives rise to another body; and the performance of obligatory works cannot neutralise that part of the residual karma which is not opposed to them.

* Vide *ante* page 5.

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As to the contention that he alone is qualified for works who possesses a knowledge of the whole Vedic teaching, we answer: This too cannot be, because, apart from the knowledge acquired by a mere study of what is heard (*i. e.* of Vedic texts), there is upasana. Possessing the knowledge acquired by a mere study of Vedic texts, a man is indeed qualified for works; no such knowledge as has to be acquired by means of upasana is necessary for works. And upasana is laid down as another means to moksha, as a means which is quite distinct from the knowledge acquired by a study of Vedic texts. And so it must be, because the sruti declares that it is a distinct thing. That reflection (manana) and meditation (nididhyasana or upasana) are distinct from the knowledge acquired by a mere study of Vedic texts is clear from the fact of separate efforts being enjoined in the sruti, which, after directing "thou shalt hear of the Self," teaches again that "thou shalt reflect and *meditate* upon the Self."

Neither does liberation accrue from works and Upasana combined.

(*Objection*):—So, then, let moksha accrue from works aided by Vidya or Upasana. It is possible that, when aided by Vidya, works acquire a power to produce a new effect. Just as a poison, dadhi or thick sour milk, etc., though in themselves liable to produce death, fever and such other effects, acquire, when co-operating with a mantra, sugar, etc., power to produce quite new

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effects. So, moksha may be produced by works aided by Vidya.

(*Answer*) :—No. The objection already stated, that what is produced cannot be eternal, applies to this view also.

(*Objection*) :-On the authority of the Vachana* (saying, *i. e.* sruti) moksha, though produced, is eternal.

(*Answer*) :—No, because the sruti is a revelation. Sruti, as we all understand, *reveals* a thing as it is; it does not *make* what has not been in existence. Indeed, not even on the authority of a hundred srutis, can it be that the eternal is produced, or that what is produced is imperishable.

This argument will do also to refute the view that Vidya and Karma, conjoined as co-ordinate factors, produce moksha.

(*Objection*) :—Vidya and works serve to remove the obstacles on the way to moksha.

Avidya and adharma are the obstacles. They are destroyed by Vidya and works respectively. Thus, these do not produce moksha itself. Moksha, which consists in remaining as the Self, is eternal. And all philosophers admit that non-existence known as destruction (pradhvamsabhava), though an effect produced, is eternal.—(A)

(*Answer*):—No: we find that works produce quite a different effect. Works are found to bring about one of the following effects:—utpatti or production of a new

* This refers to such passages as " And again he returns not." (Chha-Up. 8—15—1.)—(A)

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thing, vikara or change of state, samskara or consecration, apti or acquisition; but moksha is different from production or any other of these effects.

The cessation of avidya can be brought about only by Vidya (Brahma-jnana) as taught in the sruti:

> "The heart's knot is dissolved; all doubts are cut apart; deeds perish when higher and lower That have once been seen." *

To effect it, Vidya does not require help; and the effect of work, it is well known, is something different. To illustrate these effects with reference to Vedic sacrificial acts: a sacrificial cake (purodasa) is a thing *produced* by an act; grain is *consecrated* by the act of sprinkling water thereon while uttering some mantras; the soma plant *changes its original state* by the act of pressing out the juice of the plant; and the Veda is *acquired* by the act of studying. On the contrary, moksha, the state of remaining as the One Self, cannot have a beginning, is not capable of improvement, is not subject to change, is not a thing to be acquired; and it cannot therefore be an effect of Karma.—(A)

(*Objection*) :—Because of a path being spoken of in the sruti, moksha is attainable. The sruti speaks of a passage in the following words: "They, free from stain, go forth by the sun's gate." † "Rising by this, one reaches deathlessness." ‡ Moksha is therefore a thing to be reached.

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* Mund. Up. 2—2—8. † Mund. Up.-2-11.
‡ Katha. Up. 6-16

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As the *sruti* speaks of the Path of Light leading to moksha, we understand that moksha consists in reaching Brahman who dwells beyond the Brahm*anda*, the Mundane Egg. Therefore it cannot be contended that moksha is ever present, is inherent in the nature of the Self.—(A)

(*Answer*) :—No, because (the goal) is everywhere and is not a thing different from the pilgrim. As the cause of *akasa* and all else, Brahman is omnipresent ; and all conscious souls (Vij*nana*tmans) are identical with Brahman. So that, moksha is not a thing to be attained. What is to be gone to must be distinct from the goer, must be a thing removed in space from the goer. What is not distinct from another cannot be gone to by that other. That the goer here is not distinct from the Goal is taught in hundreds of passages in the *srut* and the sm*r*iti, such as the following :

> " Having created it, He penetrated into it." *
> " And do thou also know Me as kshetraj*na* in all kshetras (bodies)." †

(*Objection*) :—This contention is opposed to the *sruti* which speaks of the Path and the Divine glory (of the liberated Soul). To explain :—There is yet another objection. To hold that moksha is not a state to be attained is to contradict the passages speaking of the Path, and those passages which declare as follows :

> " He becomes one, he becomes three....." ‡
> " When he desires the world of the fathers

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* Taitt. Up. 2—6.† Bha. Gita XIII. 2, ‡ Chh*a*. 7-16-2.

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(pitris), by his mere will the fathers come to receive him....." *

"He moves about there eating, playing, and rejoicing, be it with women, carriages, or relatives, never minding the body into which he was born." †

(*Answer*):—No; because these passages refer to Karya-Brahman, to Brahman manifested in the evolved universe. It is only in the evolved Brahman that women, etc., can be found, but not in Brahman who is the cause, as witness the following passages:

"Existence alone, my dear, this at first was, one alone without a second." ‡

"Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite." §

"When the Self only is all this, how should he see another?" $

Combination of Vidya and works is impossible.

In arguing that works can have no effect on moksha, it has been hitherto assumed that a conjunction of works and knowledge is possible. Now the bhashyakara proceeds to argue that the conjunction is impossible.—(A).

And because of their mutual opposition, combination of (right) knowledge and works is an impossibility. Of course, Vidya or Right Knowledge which is concerned with the Reality wherein agency and other factors of action are altogether absent, must be op-

* *Ibid.* 8-2-1 † *Ibid.* 8-12-3.

‡ Chha. 6-2-1. § *Ibid.* 7-24-1. $ Bri.-Up. 4-5-15.

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posed to karma or works which can only be brought about by various factors operating together. It is, indeed, impossible to regard one and the same thing both as being really marked by agency and so on and as devoid of all such distinctions. One of the two states must, of necessity, be an illusion. If one of them is an illusion, it is the duality that should be regarded as an illusion, set up as it is by the innate aj*ñ*ana or ignorance of truth as said in hundreds of passages such as the following:

> "For, when there is, as it were, duality, then one sees the other." *
> "He who sees any difference here goes from death to death." †
> "Where one sees something else, that is the finite." ‡
> "Now, if a man worships another deity, thinking the deity is one and he another, he does not know." §
> "If he makes but the smallest distinction in It, there is fear for him." ¶

That oneness is the truth is declared in the following passages:

> "This Eternal Being that can never be proved is to be perceived as one only." $

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* *Ibid.* † Kath. Up. 2-10. ‡ Chha. Up-7-24-1. § Bri. Up-1-4-10 ¶ Taitt. Up-2-7-1 $ Bri.Up-4-4-20

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"One alone without a second."*

"Brahman alone is all this." †

"The Self alone is all this." ‡.

And no work is possible in the absence of a consciousness of all such factors of action as sampradana, *i. e.*, a being to whom something may be given. Moreover, there are thousands of passages in the *sruti*, teaching that, in right knowledge, there is no consciousness of distinction. Hence the mutual opposition between Vidya and Karma, between right knowledge and works; and hence the impossibility of their combination. Wherefore, the contention that moksha accrues from Vidya and Karma combined does not stand to reason.

(*Objection*):—This contention is opposed to the *sruti* inasmuch as works are enjoined (in the *sruti*). (To explain): If it be argued that the *sruti* imparts a knowledge of the oneness of the Self by denying the agent and the other several factors of action, like unto that knowledge of the rope which removes the illusion that it is a serpent, this argument is opposed to all Vedic texts which treat of works, as there would be nothing left for them to teach. But the works are enjoined; and such an opposition will not do, since the Vedic texts are all authoritative.

(*Answer*):—No, because the *sruti* aims to teach the best interests of man. (To explain): The passages of the *sruti* which are devoted to knowledge (Vidya) aim at

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* Chha. Up-6-2-1 † Nri. Ut.Tap-7. ‡ Chha.7-25-2

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delivering man from samsara and therefore proceed to impart wisdom with a view to bring about, by means of wisdom, the cessation of avidya or nescience which is the cause of samsara.

(*Objection*):—Even this contention is opposed to the sastra which aims to teach the reality of the agent and other factors of action.

(*Answer*):—No. The sàstra which, assuming the existence of the several factors of action as popularly understood, enjoins works with a view to the extinction of sins already incurred is conducive to the interests of those who seek liberation as well of those who seek the (immediate) fruits of action, and as such it cannot operate so far as to teach further that the several factors of action are real.

That is to say, the various texts of sruti which have been learned in pursuance of the Vedic command should be held as authoritative (*i. e.*, imparting true wisdom) not because the distinctions, mentioned therein are real, but because they teach what is to the best interests of man.—(A).

No rise of wisdom is possible so long as the obstacle of accumulated sin lies in the way to it. And on the extinction of this sin* wisdom arises; then comes the cessation of avidya, and then the final cessation of samsara.

Till now, the impossibility of a conjunction of Vidya and Karma, of knowledge and works, has been argued on the

*By due performance of works enjoined.—(Tr.)

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ground that they are respectively based on truth and illusion. Now the bhashyakara proceeds to argue the point on the ground that Vidya and Karma are intended respectively for akamins and kamins, for those who are free from kama or desire and those who are not yet free from it.—(A)

Moreover, desire for the not-self (external objects) arises in him who sees the not-self; and thus desiring, he does works; and, to reap the fruits of those works, he will have to take a body etc., to undergo samsara, to pass through birth and death. To one who, on the contrary, sees the oneness of the Self (*A*tman), there can be no desire. *A*tman (the Self) being not different from one's own self, *A*tman cannot be an object of desire; so that to be established in one's own true Self is moksha. Hence, too, the opposition between knowledge and works. And because of their mutual opposition, knowledge does not stand in need of works to bring about moksha.

And we have shown that as to the (right) knowledge itself coming into existence, the obligatory works are the cause of knowledge as removing the accumulated sins of the past which lie as obstacles in the way, and that therefore the works are treated of in this section.* Hence no contradiction of the srutis enjoining works.

We therefore conclude that the Highest Good accrues from Vidya alone, from knowledge pure and simple.

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* Which is devoted to Vidya.—(Tr.)

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Knowledge leads to salvation without the aid of works.

That in leading to moksha, knowledge does not require the help of works, has been determined in the Vedanta-Sutras III, iv. 25, as follows:

(*Question*):—Does or does not the Self-knowledge require the help of works in producing its fruits?

(*Prima facie view*):—It does require the help of works, because these latter form its anga, its limb as it were. The Darsa-Purnamasa rite, for instance, does require the help of the Prayaja, its anga. It has been no doubt shewn in the opening section (III. iv. 1.) that knowledge, as an independent means to the end of man, cannot form an anga or appendage of works. It has not, however, been shewn that works do not form an anga or appendage of knowledge; so that, as our premise that works are an appendage of knowledge still holds good, knowledge cannot do without works.

(*Conclusion*):—Bramajnana, does not require any external help in removing what it has to remove (namely, avidya or ignorance of the true nature of the Self), because it is an illuminator, like a light, or like the consciousness of a pot. As to the contention that works form its anga or appendage, we ask, in what way do works form its appendage? Is it by way of helping knowledge in bringing about its fruits like the prayaja, or because they are necessary to bring knowledge itself into existence, just as the pounding of grain is necessary to bring a cake into existence? The former cannot be the case; for, then, moksha as produced by works would be only a temporary effect. If the latter were the case, the prayaja and the like could not be called

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angas, inasmuch as they do not bring the principal act into existence. Therefore, once the knowledge has arisen, it does not stand in need of works to produce its effect.

Works are necessary for the rise of knowledge.

That works are necessary for knowledge to arise has been determined in the Vedanta-sutras III. iv. 26-27 as follows:

(*Question*):—Are works necessary or not necessary for Brahma-Vidya to arise?

(*Prima facie view*):—Just as the Brahma-Vidya does not require the help of works to produce its fruit, so also no works are necessary for its birth. Otherwise, it will be playing fast and loose, once saying that Brahma-Vidya requires the aid of works and again that it does not require it.

(*Conclusion*);—There is no playing fast and loose here. For, one and the same thing does or does not require an external aid according to the end in view and according to its capacity for the achieving of that end. A horse, for example, is not necessary for dragging a plough, but he is necessary for driving in a coach. And it cannot be urged that there is no authority to prove that works are necessary for knowledge to arise. "Him, by the recitation of the Vedas, do the brahmanas seek to know, by sacrifice, by gifts, by the austerity of fasting;"* in these words the sruti gives us to understand that recitation of the Veda and such other works form the remote means to the knowledge of Brahman, by way of creating a desire for knowledge. "Having become tranquil, self-controlled, quiet, patient, well-balanced, one sees the Self in the self:"† in these words

* Bri. Up. 4-4-22. † Ibid. 4-4-23.

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the sruti enjoins tranquillity, self-control and other forms of nivṛitti or quietistic life as a means of bringing about knowledge; so that these form the proximate means to knowledge. Therefore, works like sacrificial rites, and virtues like tranquillity and self-control, are necessary for the rise of knowledge.

In working for knowledge, the duties of the order are fulfilled.

In the Vedanta-sutras III. iv. 32—35 it has been determined that, in doing works for the sake of knowledge, the duties of the order are also fulfilled.

(*Question*):—Is it necessary to perform the prescribed duties twice separately,—once for the sake of knowledge, and again by way of observing the duties of the order? Or will it do to perform them only once?

(*Prima facie view*):—The very works such as sacrifices etc., which are enjoined in the Upanishad as a means of acquiring knowledge, are also the works which are enjoined in the ritualistic section as the duties of the several orders. As the ends in view in the two cases are different, the works should be done twice.

(*Answer*):—Not necessary. When a person eats food in fulfilment of a sraddha (a ceremonial rite performed in honor of the manes) the call of hunger is also answered by that very act. So, too, by doing works for the sake of knowledge, the demands of the holy order to which the individual belongs are also answered. One may perhaps urge that works for knowledge are optional as prompted by desire,

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while the duties of the order are obligatory and therefore constant; and that, such being the case, when we do the works only once to achieve both the ends, we only confound together two such contradictory things as constant and temporary duties. But this objection cannot stand; for on the authority of scriptures, one and the same act may put on two different aspects. For example, the sruti says "the sacrificial post should be of khadira wood," and again says "for the seeker of manliness, the sacrificial post shonld be of khadira wood." Here on the authority of the scriptural injunction, one and the same thing serves the purposes of both the obligatory and the interested sacrificial acts. So, too, here. Therefore, it will do to perform the sacrificial acts, etc., only once for the attainment of both the ends in view.

Works of all orders conduce to knowledge.

(*Objection*):—If so, there is no room for other *a*sramas or orders of religious life, because of Vidy*a* being caused by works. And since works are enjoined exclusively with reference to the order of householders, it is the only order of life (in which man may work for knowledge); and the texts, too, which enjoin life-long observance of works will favour this view above all others.

(*Answer*):—No; for, works are of many kinds. Agnihotra, etc., are not the only works. There are works unmixed (with cruelty and the like),—namely, chastity (brahmacharya), penance (tapas), truth-speaking, sama or control of the mind (or inner sense), dama or control

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of the external senses, ahi*msa* or abstention from cruelty, and others, enjoined on other orders as everybody knows, and which conduce even more effectively to knowledge; and there are also works such as Dhy*a*na, Dhar*a*n*a* and the like. And the sruti itself is going to declare "By tapas (meditation) do thou seek to know Brahman." * It is possible, in virtue of the works done in the former births, to attain knowledge even prior to entering on the life of a householder; and since the order of a householder is entered on only for the sake of works, it is quite useless for a man to become a householder when he possesses the knowledge for which works are intended. Moreover, sons etc., are intended for attaining to the several lokas or regions of enjoyment. How can a man actively engage in works, when from him have fled all desires for the enjoyments of this world, or of the Pit*r*i-loka, or of the Devaloka, which are to be secured by means of sons (works and up*a*sana), and when, realising the eternal Self, he finds works of no use? Even a man who has already entered the order of householders should abstain from all works when, on the rise of right knowledge, he loses all attachment as the knowledge becomes ripe, and he finds all works quite useless to him. And this is indicated by the sruti in the words "Verily, my dear, I am about to go forth from this place." †

(*Objection*):—It is not proper to say so, because it is found that the greater part of the sruti is devoted to

* Tait-Up-3-2. † Bri Up-4-5-2.

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works. The *sruti* puts forth more effort to teach Agnihotra and other works; and there is much trouble involved in the works themselves, inasmuch as Agnihotra and the like can be accomplished only with the aid of many things. Such duties as austerity and chastity enjoined on other orders pertain to the order of the householders alike, and all other works can be accomplished with very limited means. It is, therefore, improper to hold that other orders of life are alternatives quite equal to the order of householders.

(*Answer*):—No, because of the aid rendered by the works done in former births. (To explain:)—The argument that a greater part of the *sruti* is devoted to works does not detract from the validity of our contention. For, even the works done in former births,—be they works like Agnihotra or works like the practice of brahmacharya (chastity),—are helpful to the rise of wisdom; and this is why we find some persons free from all attachment from their very birth, while some others, who are engaged in works, are not altogether free from attachment and hate knowledge. Wherefore it is desirable that those who, in virtue of the purificatory acts done in former births, are free from attachment, should enter other orders of life (than that of householders).

And because of the multiplicity of works. (*To explain*):—Because innumerable results accrue from works, and because people long more for those results—

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"May I come by this," "may I come by that;" thus do people desire innumerable things,—it is but right that a greater part of the sruti should be devoted to works.

And because works are means.—We have already said that works are the means of attaining knowledge. Greater effort should be put forth as to the means, not as to the end.

(*Objection*):—As knowledge is caused by works, there is no use making further effort. Knowledge arises from works on the extinction of the accumulated sins of the past which have obstructed its rise. All exertion—such as the study of Upanishads—other than the performance of karma or vedic rituals is useless.

(*Answer*):—No, because there is no such rule. There is no law laid down to the effect that knowledge comes from the extinction of obstacles alone, but not from the Divine Grace (*Is*vara-Pras*a*da), or from the practice of austerity (tapas) and dhy*a*na and the like. Ahi*ms*a (abstention from injury), brahmacharya (chastity) and the like are all conducive to wisdom, while srava*n*a (study of upanishads), manana (reflection upon their teaching), and nididhy*a*sana (meditation) are the immediate cause of wisdom. We ,therefore, conclude that there are other *a*sramas or orders of life. And we also conclude that all orders are qualified to work for vidy*a*, and that the highest good accrues from knowledge alone.

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Knowledge is possible even beyond the pale of asramas.

That even the works of those who do not belong to any one of the four recognised orders conduce to knowledge has been determined in the Vedanta-sutras III. iv. 36—39 as follows :

(*Question*):—Does that man attain knowledge or not, who does not pertain to one of the four recognised orders ?

(*Prima facie view*):—Knowledge of the Reality cannot be attained by a widower, by a snataka (one who has finished his studies with the teacher and has been just initiated into the order of householders, but who has not yet taken a wife), and in short, by any person who, having completed the duties of one order, has not for some reason entered on the duties of the next succeeding order ; for, such a person does not belong to any recognised order of religious life, which is the means of purifying the mind (buddhi).

(*Conclusion*) :—Knowledge is possible even for those who do not belong to any one of the four recognised orders of religious life, inasmuch as there are works, such as japa (recitation of the set formulas), which are quite independent of the four holy orders and are yet conducive to the purification of the mind. The smriti says " By sacred recitation alone, verily, can a brahmana be perfected ; there is no doubt of this." * In the sruti, we are told that Raikva, who does not belong to any particular order and is yet to marry, is qualified for samvarga-vidya. † Thus Gargi and other instances of persons who do not belong to any one of the

* Manu, 2—87. † Vide Chhandogya-Up. 4—1. *et seq.*

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recognised orders may be cited. This does not mean that the recognised orders serve no purpose; for they tend to accelerate purification. Knowledge is, therefore, possible even for him who does not belong to any one of the recognised holy orders.

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LESSON XII.

(Twelfth Anuvàka).

THANKS-GIVING.*

In the Eleventh Lesson the master's exhortation to the pupil has been given. So far it has been taught that there exist upasanas and works which are remote aids to the right knowledge of Brahman. In the Twelfth Lesson the sruti gives the peace-chant which should be recited on reading the texts treating of these external aids, on studying their meaning, and on observing the acts thus enjoined.

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥१॥

1. Om! May Mitra be propitious to us, and Varuna propitious be; may Aryaman propitious

* According to Sankaracharya, this Lesson should go along with the Brahmavalli.—(Tr)

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be to us; propitious be Indra and Brihaspati to us; to us propitious may Vishnu of vast extent be. Bow to Brahman, Bow to Thee, Vayu! Thou art indeed Brahman perceptible. Thee indeed have I declared Brahman perceptible. The right have I declared; and I have declared the true. That has protected me, That has protected the teacher; aye, That has protected me, That has protected the teacher. Om! Peace! Peace! Peace!

This lesson should be construed in the same way as the First Lesson. In the First Lesson, the words 'I *will* declare Brahman' are used because Brahman has not been taught already. Similarly, since the removal of obstacles has to be sought for, the words "May That protect me" are used; whereas at the end the words "I have declared Brahman," "That has protected me," are used inasmuch as Brahman, has already been spoken of, and all obstacles have been removed. The disciple refers to the removal of obstacles which has been already effected, with a view to shew that he is not ungrateful. Otherwise, if the seeker of moksha does not remember the good done by Indra, Varuna and other Gods, it would seem that he is ungrateful; but it is not proper to be ungrateful, inasmuch as the smriti says,

> "In the case of brahmanicide, an expiation is seen, but there is no expiation for ingratitude."

Even when the prescribed acts have been performed, their

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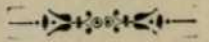
fruition may be obstructed by the sin of ingratitude. It is to avoid this sin that the pupil brings back to mind the good done by the Devas by way of having removed all obstacles arising from within and without the body.



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BOOK II.

(ĀNANDA-VALLI OR BRAHMA-VALLI.)

A.—BRAHMA-VIDYĀ EXPOUNDED.

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CHAPTER I.

THE PEACE-CHANT.

A peace-chant was recited (in *Sikshavalli*, Anuvaka I) with a view to remove obstacles in the way of the (lower) wisdom therein taught. And here again the peace-chant is recited for removal of obstacles in the way of the Brahma-Vidya which is going to be taught.

Thanks-giving.

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥१॥

* Om. May Mitra be propitious to us, and Varuna propitious be; may Aryaman propitious be to us; propitious be Indra and Brihaspati to us; to us propitious may Vishnu of vast extent be. Bow to Brahman! Bow to Thee, Vayu! Thou art indeed Brahman perceptible. Thee

* Sayana has construed this anuvaka as a supplement to the teaching imparted in the *Sikshavalli*. But according to Sankaracharya, it forms a prelude to what follows here in the Brahmavalli.

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indeed have I declared Brahman perceptible. The right have I declared ; and I have declared the true. That has protected me, That has protected the teacher ; aye, That has protected me, That has protected the teacher. Om ! Peace ! Peace ! Peace !

Prayer for mutual good-feeling between Master and disciple.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

May Brahman protect us both !
May He give us both to enjoy !
Efficiency may we both attain !
Effective may our study prove !
Hate may we not (each other) at all!
Om ! Peace ! Peace ! Peace !

May Brahman protect us both together, both the teacher and the pupil ! May Brahman give us both to enjoy ! May we achieve efficiency for wisdom ; and may we, thus efficient, pursue our study effectively, *i. e.* may the study enable us to understand what is taught ! May we not hate each other at all ! On the occasion of instruction, enmity may arise from some unworthy act which the pupil or the teacher may have done unawares. It is to prevent this that the benediction is uttered :

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May we never have occasion to cherish mutual hatred!

The peace-chant is read here with a view to remove all ill-feeling which, in the intercourse between the master and the pupil, may have arisen from an unworthy act. The knowledge imparted by the master cannot bear fruit unless the mind (anta*h*-kara*n*a) of the master is pacified; for, the master is not different from *I*svara.—(S)

The meaning of the word "peace" uttered thrice here has been already explained.*

This peace-chant serves also to remove obstacles in the way of the knowledge which is going to be imparted. It is indeed to be wished that knowledge of the Self may be attained without let or hindrance; there lies the source of the highest good.

This peace-chant is intended to remove all obstacles in the way of Brahma-vidy*a* which is going to be taught.—As to what has been already taught, no peace-chant is here necessary, as the *S*ruti says "That has protected me," thus shewing that the knowledge already imparted has produced its effect without any obstacle.—Indeed in the sequel, the Upanishad will teach the inherent identity of the Self and Brahman, a knowledge of which will devour all ignorance. Freedom from k*a*ma (desire) accrues only from the knowledge of That which being unknown, k*a*ma (desire), with all its train, comes into being.—(S)

In the S*a*mhiti-Upanishad was clearly expounded the means to Brahma-vidy*a*. In the V*a*runi-Upanishad the real nature of Brahman will clearly be explained.

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*Vide page 28.

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First the *s*ruti gives a mantra intended for recitation, and which will prevent the rise of all mutual enmity between the master and the pupil, so that there may reign perfect mutual amity between them.

Master and disciple.

The disciple for whom the teaching herein embodied is intended is one who has conceived a taste for knowledge as a result of the performance, in this birth or in the past births, of the nitya and naimittika (obligatory and occasional) works enjoined in the ritualistic section ; whose mind has been turned inward and has attained one-pointedness by the practice of contemplation taught in various forms in the S*a*mhiti-Upanishad; who has clearly seen the impermanency of all the worlds that can be earned by k*a*mya (desire-prompted) works, and who has, therefore, grown disgusted with them; who, having concluded that moksha cannot be attained by works, approaches the Guru for the sake of the knowledge of Brahman's real nature, which alone can lead to moksha. And the Guru is one who has studied the Vedas, who has mastered the whole of the Vedic teaching and is therefore competent to instruct; whose mind, being ever devoted to Brahman, is never engrossed in external things. Accordingly the *A*tharva*n*ikas say:

> "Having surveyed the worlds that deeds (done for reward) build up, he who loves God unto renunciation should betake himself. The uncreate is not by the create (to be obtained). To find out that, he verily should to a teacher go—versed in the law, who takes

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his final stand on God—fuel in hand." *

And the Kathas, too, read as follows:

"Of Him the speaker is a wonder, and able is he who attains (Him); a wonder is he who knows (Him) taught by an adept." †

Here, though the Guru has achieved all aspirations and has nothing more to achieve, yet the disciple prays, in this mantra, for the welfare of both.

May Brahman whom I can know after securing the grace of the master (*acharya*) protect both me and the Guru! May Brahman so guard us both at the time of instruction that the Guru may teach me with full energy and at the same time I may grasp the teaching with full comprehension and without doubts!—Thus the disciple first prays for Brahman's providential care in the matter of ultimate result, namely, that his grasp of the teaching may be such as to dispel all his avidya and that the master may be pleased on seeing this cessation of avidya. To attain this end,—the disciple prays,—may we both so co-operate as to infuse into the knowledge a power to produce the desired effect! Then the disciple prays for the means by which this can be effected: May all the texts which we, the Guru and the disciple, have been studying together, prove effective by way of illumining the teaching therein embodied! May we not cherish mutual hatred! The disciple may be displeased that the Guru has not properly explained, and the Guru may grow displeased with the disciple for want of ardent devotion; may there be no occasion for this kind of displeasure!

* Mund. Up. 1-2-12. † Kath. Up. 2-7.

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CHAPTER II.

BRAHMA-VIDYA IN A NUTSHELL.

Homage to the eternal Consciousness, That which is present in all divers things, never a thing of the past, the Innermost one, the Immutable, neither to be secured nor to be avoided !—(S)

Brahma-Vidya is the specific theme of this section.

In Book I. were first taught those contemplations—the contemplations of Sa*m*hita and the like—which are not incompatible with works; then was taught the contemplation of the Conditioned Self through the Vya*h*ritis, whereof fruit is independent sovereignty (sva*r*ajya). But these alone cannot bring about a complete annihilation of the seed of samsara. * With a view, therefore, to the extinction of aj*n*ana or ignorance which is the seed of all trouble,—with a view to impart a knowledge of the Self divested of all conditions, † the sruti proceeds with this section (Book II) as follows :

ब्रह्मविदाप्नोति परम् ॥१॥

* For, these upasanas have their origin in kama and karma, in desire and works.—(S)

† i. e., to impart a knowledge of the Thing in itself, of the Self as He is,—(S).

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1. The knower of Brahman reaches the Supreme.

The Seeker of Brahmajnana should renounce works.

Brahmavidya is intended for that person who has become pure in mind (antah-karana) by the observance of obligatory duties, with no more attachment for the immediate fruits of actions than for the sons, etc., seen in a dream. From sense-perception, from the Scriptures, and from inference, he learns that all fruits accruing from works are perishable; and thus knowing, he loses all attachment for them as for a hell. That (state of liberation) which is free from all faults, which is marked by the extinction of all desire, is unattained merely because of our Tamas(ajnana or nescience); for, this non-attainment of liberation rests in popular belief, unsupported by reason. No factor of action can destroy the nescience which has placed moksha beyond reach; and therefore he alone who has renounced all works and is equipped with the qualifications stated above is qualified for a knowledge of the Inner One. Renunciation is verily the best of all means to moksha. He alone who has renounced all can know It, his own Inner Self, the Supreme Abode. "Give up dharma and adharma, and likewise the true and the false." And so the Taittiriya-sruti also says: "Renunciation is Brahman." * The disciple should, therefore, see that whatever is brought about by works is perishable; and then, equipped solely with the renunciation of works, he should strive for knowledge of the Inner Self. If

* Mahanarayana-Up. 21-2.

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a thing comes of itself into existence, of what use is action there? If it be in the nature of a thing never to come into existence, what have works to do there either? But when a thing is capable of being produced and needs only a cause for its birth, then alone action is necessary to cause the birth as in the case of a pot which has to be produced from clay. On the other hand, that which, like a flower in empty space, never comes into existence, or that which, like *akasa*, always exists, can never be brought into existence by an act. And the *s*ruti does not purpose to enjoin that anything should be done.—It does not enjoin that the end in view should be achieved, because everybody knows it without an injunction. Nor does the *s*ruti purpose to command the performance of the mere sacrificial act, because the mere act is painful. * The *s*ruti † purposes to instruct merely as to the means of attaining the desirable. "Do thou by tapas seek to know Brahman well;" ‡ in these words the *s*ruti stimulates us to work for Brahmaj*ñ*ana, and in the words "Whence (all) these beings are born" § the *s*ruti speaks of the characteristic nature of Brahman whom we seek to know. And the means of realising Brahman consists in abandoning the sheaths (kosas) one after

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* And it cannot be that the *s*ruti which has man's happiness in view teaches what primarily is painful to him.

† The source of all stimulus to action lies in our own *r*aga or passion.

‡ Tait. Up. 3—2; *i.e.*, if you want to know Brahman, you should resort to tapas.

§ *Ibid* 3—1.

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another, in rejecting everything that has any concern with action, and thus entering the Innermost Being, That which is at the back of all Kosas.—(*S*).

Cessation of Avidya is the specific end.

And the aim of this Brahmavidy*a* is the extinction of avidy*a*, and, through it, the final cessation of sa*ms*ara. The sruti will accordingly declare "Brahman's bliss knowing, he fears not from anything whatever."* So long as the cause of sa*ms*ara exists, it cannot be said that "the Fearless he attains as the mainstay;"† nor that "sins committed or virtues neglected burn him not."‡ We are thus given to understand that from this knowledge of Brahman as the All-Self, comes the cessation of sa*ms*ara.

In the words "the knower of Brahman reaches the Supreme" the sruti itself speaks of the purpose with a view to shew, at the very outset, the bearing and the purpose of the Brahmavidy*a*. The bearing and the purpose of Vidy*a* being known, one will try and listen to the teaching, grasp it, and hold it in the mind; for Vidy*a* is attainable only through these processes, such as srava*n*a (listening to the teaching), as elsewhere the sruti says:

> "*A*tman should be heard, should be thought of" etc.§

In speaking of the end as conceived by a person who, owing to avidy*a*, longs for it (as though it were something

* Tait. Up. 2-9. † *Ibid* 2-7. ‡ *Ibid* 2-9. § Bri. Up. 2-4-5.

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external, as something he has yet to attain to), the *sruti* means to stimulate the effort whereby to attain the end which—being one with the true Self of the seeker—is really infinite. Since all the works which have been spoken of in the ritualistic section are intended to bring about some effects, *i.e.*, to yield fruits external to the Self, the disciple will act in no other way. On learning that results of all actions are perishable, the man loses all longing for them; but, as avidy*a*, the root of k*a*ma, is yet not destroyed, he still cherishes a desire to rise up from this lower region (of causes and effects) to the Supreme. Thus, in the words "the knower of Brahman reaches the Supreme," the *sruti* speaks of an end and a means, only with a view to the attainment of what is quite the contrary, by way of leading the disciple to the Innermost One. Like a mother inducing her child to drink a medicinal mixture, by saying that thereby his hair will grow in profusion, the *sruti* induces one who is yet a child in knowledge to strive for that which cannot be attained except by knowledge. As to the notion that it detracts from the nature of moksha to thus think of it as an effect produced by a means, that notion is burnt away into nothing in the fire of the knowledge that Brahman is one. That inborn desire of every man which expresses itself in the form "May I not be put to the slightest misery, may I always be happy," is possible only when the object of that desire—namely, moksha—exists. Though he has not realised the true nature of moksha, still man works for liberation all the same, his mind burning with the desire described above, and filled with the fear of sa*msa*ra. Since everywhere activity can be induced only by (stating) the end to be attained, the *sruti*

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starts with the words "the knower of Brahman reaches the Supreme," with a view to allure man (to the proper course of action). Attracted by the fruits declared in the *sruti*, he betakes himself to *sravana* and other processes of acquiring knowledge; for, these are the only processes by which knowledge can be acquired, as the *sruti* itself has declared. No activity, here, of whatever kind,—be it the one enjoined in the Vedas or that which is concerned with a worldly pursuit,—is without an end in view. It is therefore the end in view that can induce activity.—(*S*).

Brahman will be defined in the sequel. Brahman is so called because He is the greatest. The knower of Brahman reaches the Supreme, the Unsurpassed. The Supreme here spoken of must be Brahman himself, inasmuch as by knowing one thing something else cannot be attained. Elsewhere the *sruti* clearly says that the knower of Brahman attains Brahman:

> "He who doth truly know that Brahman Supreme, he Brahman Himself becomes."*

Here the end is stated in the words "reaches the Supreme." The attainer of the end is spoken of as "the knower of Brahman." By this sentence the *sruti* necessarily implies that Brahmavidya is the means of attaining the Supreme. Just as a sacrificer achieves svarga by means of Agnihotra, so the knower of Brahman can attain to the Supreme by means of Brahmavidya.—(*S*).

To speak of Brahman as one to be reached is only a figure of speech.

(*Objection*):—The *sruti* declares in the sequel that

* *Mund.* Up, 3-2-9.

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Brahman is present in all and forms the Self of all; so that He is not one to be reached. We generally speak of one thing being reached by another, of one limited object by another limited object. Brahman being unlimited and the Self of all, it is not proper to speak of His attainment as though He were limited and distinct from one's own Self.

Attainment being always associated with duality, with the limitations of space, time &c., how can it be predicated of Brahman who is not limited by them.—(S).

(*Answer*) :—There is no incongruity here.—How?—Because of the attainment or non-attainment of Brahman being dependent on perception or non-perception. (To explain): The Jîva who, though in reality one with Brahman, yet identifies himself with the physical (annamaya) and other bodies which are limited and external to the Self and formed of material elements, and he becomes engrossed in them. Then, just as a man, whose mind is engrossed in the enumeration of those that are external to himself, is oblivious of his own existence, though in reality he is immediately present there to make up the required number,* so the jîva is quite oblivious of his being in reality one with Brahman; and regarding, in virtue of this avidya

* A story is told of ten way-farers who, after crossing a stream, wanted to see whether all the passengers were alive. But each of them, counting all the nine others except himself, found that one was missing and all began to weep bitterly for the loss of one of them, till at last they were disillusioned by some one telling each of them that the reckoner himself was the tenth.

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(nescience), the physical and other external bodies,—the non-self— as his own Self, he thinks himself to be none other than the physical and other bodies, the non-self; so that by avidy*a*, Brahman, though one's own Self, becomes unattained. Thus, we can quite understand how j*i*va, owing to avidy*a*, has not attained his true nature as Brahman, and how he attains it by vidy*a*, on seeing that Brahman, who is the Self of all, as taught in the *s*ruti, is his own Self,—like a man who, owing to ignorance, misses himself making up the required number, and who, when reminded by some one else, finds himself again by knowledge.

The non-attainment of the One Self, who is the All, is due to avidy*a*, like the missing of the tenth man, the avidy*a* consisting in regarding the five bodies severally annamaya etc,—as his own selfs. By the knowledge that "I am the tenth", the tenth man is attained only through the destruction of aj*n*ana ; and similarly Brahman is attained by the removal of aj*n*ana. So long as we admit that the knower, the knowable and the like are distinct from Brahman, we understand the word Brahman in its secondary sense. To understand the word in its primary sense, we should know that the knower, the objects of knowledge, etc., are all one with Brahman. There is then no occasion for an injunction(niyoga) of an act, * as there is during our recognition of duality, inasmuch as here the evil is removed by the mere destruction of ignorance, as a sick man becomes himself on the eradication of his malady.

* Such as the act of meditation by which Brahman may actually be reached.—(*A*).

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He who invests his Inner Self with agency and then wishes to attain that Self who is not an agent is like one who, suffering from an intense chill and seeking for fire, approaches a fire demon. Granted that, by a man still cherishing the notion of agency, Brahman is attained; we ask, what is the cause of His non-attainment? There is indeed no cause other than non-perception. Wherefore, here, by way of removing the evil of avidy*a* and all its effects, the *s*ruti teaches that the Inner Self, whose agency is due to avidy*a*, is really immutable. Displacing the consciousness of the universals and other external objects which pre-supposes the agency of the knower, by means of that (immutable) Consciousness of the Inner Self which is the essence of the other consciousness, one attains the Supreme.—(*S*).

Having given in the First Lesson, the mantra to be recited for the removal of all possible obstacles, such as mutual enmity between the master and the pupil, the *s*ruti states at the outset of the Second Lesson, concisely and in an aphoristic form, the essence of the whole Upanishad. The doctrine of Liberation by knowledge of Brahman is the essential teaching of the whole Upanishad.

The primary meaning of 'Brahman'.

The word 'Brahman' derived from the root "b*rimh*" to grow, denotes 'a great thing'. And unsurpassed or absolute greatness must be here intended, inasmuch as there is nothing in the context, nor any word or particle in the sentence, pointing to a limitation. If we have been speaking of a thing which is relatively great, or if there be a

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significant word or particle in the sentence (implying limitation), then limitation may be meant. In fact, neither of them is found here. Absolute greatness consists in being eternally pure and so on. This is evidently what His Holiness (*Sri Sankaracharya*) means when He writes in the commentary on the *Sariraka-Mimamsa* (or the Vedanta-sutras) as follows:—

"There must exist Brahman, who, by nature, is eternally pure, conscious and free, omniscient and omnipotent. The etymology of the word 'Brahman' points indeed to what is eternally pure and so on, in accordance with the meaning of the root 'brimh'."

That this is the intended meaning of the word will be clear from the definition "Real, Consciousness, Infinite is Brahman."

Brahman is knowable.

He who knows—i. e., realises intuitively by manas—Brahman thus described is here spoken of as 'Brahmavid', the knower of Brahman. The Vajasaneyins read as follows:

> "By manas alone can He be realised; there is here no duality whatever." *

By means of manas operating through the eye and other senses, one perceives, not the pure Brahman, but the Brahman associated with name and form. Accordingly the sruti says that Brahman has to be seen 'by manas alone', by manas unassociated (with the external senses).

(*Objection*):— Though independent of the eye and other senses, manas depends (for its knowledge of Brahman) on

* Bri.-Up. 4-4-19.

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Vedic Revelation, Brahman being knowable only through *Sa*stra (Revelation).

(*Answer*):— Yes; hence the word "realised." That is, Brahman as taught in the Vedas can be brought home to one's mind by means of manas acting independently of the senses. By the word 'alone,' all organs of external sensation, such as the eye, are excluded; and by the word 'realised'—Sk. anu-drash*t*avya = can be seen *after*—Revelation is admitted.

An immediate knowledge of Brahman possible.

It should not, however, be supposed that, Brahman being revealed by the Vedas, an indirect (paroksha) knowledge of Brahman is alone possible, as in the case of Dharma and Adharma. The analogy between the two is not so complete; for, Brahman is, by His very nature, the Immediate (aparoksha),—as the *s*ruti has declared, "That Brahman which is the very Immediate"*—whereas Dharma and Adharma are, in their nature, remote. We admit that though Brahman is in Himself the Immediate, there is the illusion that He is remote. Hence it is that in the subordinate propositions—such as "Real, Consciousness, Infinite is Brahman"—the *s*ruti speaks of Brahman in His aspect as the Cause of the universe, and then, with a view to remove the false notion of remoteness, teaches in the main propositions that Brahman is one with the Pratyag*a*tman, the Inner Self. Accordingly, the V*a*jasaneyins declare, "He that knows 'I am Brahman' becomes this all." † Here, too, in the Taittir*i*ya Upanishad, Brahman's identity with the Inner Self is taught in the words "Whoso knoweth

* Bri. Up. 3—4—1. † *Ibid.* 1—4—10.

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the One hid in the cave," etc. It is not possible even to imagine that anybody will ever fall into the error of supposing the Pratyagatman to be remote; for, by all men including children and cowherds, the Inner Self, the Pratyagatman, is regarded as immediately perceived in manas. If things like a pot,—which are apprehended by the Pratyagatman or Inner Self through sight and other senses, and which are even insentient in themselves, *—can be regarded as immediate because they are not apprehended through a medium—such as linga (a mark, forming the middle term of a syllogism),—how is it possible for one to suppose, even by a mistake, that the Pratyagatman is remote (paroksha),—that Pratyagatman whose remoteness we cannot so much as imagine, the very Chit or Conscious Principle which is self-luminous and illumines all? That the Pratyagatman is self-luminous and illumines all is taught in the sruti in the following words:

> "After Him alone shining, all things shine;
> by His light does all this clearly shine." †

Such being the case, it is not possible to suppose that any one will, even by a mistake, regard as remote the Pratyagatman who is really the illuminator of all, the very Chit or Consciousness shining forth in the notion of 'I' even in our consciousness of practical life.

(*Objection*):—The Witness (sakshin), as distinguished from the physical body and other sheaths (kosas), five in all, is remote (paroksha).

(*Answer*):—No, because of His being absolutely immedi-

* and which may therefore be regarded as remote from the Self.
† Katha-Up. 5—15.

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ate. Because He is regarded as immediate even when associated with the physical body and other sheaths which are insentient (*jada*) and therefore capable of obscuring Him, much more therefore is He immediate when unassociated with them. Thus, because of His being one with the Inner Self who is immediate, Brahman, though knowable through Revelation, is apprehended in manas as the Immediate.

Brahman realisable through manas.

(*Objection*) :—What is apprehended by manas can never be Brahman, as the Talavakaras say :

> "What by manas one thinks not, by what, they say, manas is thought, That alone, do thou know, is Brahman, not that which they worship thus." *

This passage may be explained as follows :—That Witness-Consciousness (*Sakshi-Chaitanya*) which no born creature can apprehend by manas as an object of thought, and by which, as those who know the mysteries of the Vedas declare, that manas is illumined,—do thou, O disciple, understand that the Witness-Consciousness is Brahman. As to the Brahman whom the Upasakas worship as the Cause of the Universe revealed in the scriptures, as something external to their own Self, like a pot presenting itself as an object of perception,—the Being thus worshipped cannot be the Brahman properly so called, because no being that is external to one's own Self, that is an object of perception, that is conditioned by an upadhi, can be the Brahman proper. Because of such denial, what is perceived immediately by manas as an object of thought cannot be Brahman.

* Kena-Up. 1—6.

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(*Answer*):—No such objection can be raised here. We do not indeed admit that the *sruti* means that Brahman cannot be apprehended by manas. If, on the contrary, that be the meaning of the passage, how is it that the *sruti* teaches "That alone, do thou *know*, is Brahman"?

(*Objection*):—As the Witness is self-luminous, it does not stand to reason to say that He is illumined, like a pot, by the consciousness proceeding from manas.

(*Answer*):—Well, we explain thus. Certainly, Brahman is not illumined by the phala, by the resulting or generated *consciousness* of manas. He is, however, illumined by the *vritti*, by the *mental modification*, *i.e.*, by the manas thrown into a particular mode. When Brahman is grasped by the mano-*vritti*, by manas in that particular state into which it is thrown by the teaching of the mah*avak*ya or main proposition which teaches that Brahman is identical with the Witness-Consciousness,—when manas is thrown into this state, *i.e.*, when the right knowledge of the Reality has been attained avidy*a* which is the cause of all distinction between Brahman and the Inner Self vanishes altogether. It cannot be urged that this state of manas is only a remote knowledge; for, contact with the object can alone bring about a change in the mode (*vritti*) of manas. When a change in the mode of manas is brought about through the eye, it then assumes the form of a pot in virtue of its contact with the pot, and people call it immediate perception. Why should we not in the same way regard as immediate perception that mode also of manas in which it assumes the form of the Witness-Consciousness by coming in contact with it?

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How Revelation helps the realisation of Brahman.

It should not be objected that, if only by contact with the object the manas can be made to assume the form of the Witness-Consciousness, Revelation (*Vakya*) has no purpose to serve. For, Revelation alone can remove the illusion that Brahman, defined as the Cause of the Universe, is distinct from the Pratyagatman, the Inner Self. Thus, that mode of manas which apprehends the unity of the Inner Self and Brahman is brought about only by contact with the vishaya or object of knowledge in consequence of the *sruti* having denied all distinction; so that, this knowledge, though produced by Revelation, is immediate. But in the case of a person whose mind is turned outward and does not therefore come in contact with the Witness-Consciousness dwelling within, the knowledge he has of the unity of the Inner Self and Brahman has been brought about by Revelation alone. Such knowledge is mediate, remote (paroksha), like the knowledge we have of Dharma, Adharma, Svarga, Naraka, and so on. And here the absence of *sakshatkara* or immediate perception is not due to any fault in Revelation. It is due to the fault of the person himself in that his mind is turned outward. We do not, for instance, think it a fault of the eye that a person who faces the east does not see the color and form of the things in the west. When the person whose mind has been turned outward resorts to Brahmadhyana—to nididhyasana as it is called,—and thereby brings about that state of the mind (buddhi) wherein, being turned inward and becoming one-pointed, it is competent to investigate and apprehend the subtle, then,

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the mind (buddhi) comes in contact with the Inner Self, puts on His form, and, aided by Revelation, casts away the illusion of duality. And this state of buddhi is called Sakshatkara. In the case of a mukhyadhikarin or duly qualified disciple whose mind has been turned inward even prior to listening to the Revelation (of unity) by the contemplation of Saguna Brahman, or by nididhyasana after listening to the teaching of the unity, and who, by a course of logical reasoning based upon agreement and difference, has been able to distinguish the Witness-Consciousness from the physical body, etc., and to realise It, and who has determined the nature of Brahman as taught in the subsidiary passages (avantara-vakya),—the mahavakya gives rise to the very sakshatkara or direct perception of the Self as one with Brahman, not a mere indirect knowledge. This very idea is explained in the Vakya-vritti as follows:

> "The Inner Consciousness that shines forth is the very non-dual Bliss, * and the non-dual Bliss is the very Inner Consciousness. When the knowledge of their mutual identity thus arises, then, indeed, the non-Brahmanness of the 'Thou' ceases, as also the remoteness of the 'That.' If so, what then? Listen: The Inner Consciousness is established as the very Perfect Bliss." †

Absolute Identity of Brahman and the Self.

(*Objection*):—Though mutual unity (anyonya-tadatmya) may be predicated of Brahman and the Self, yet they can-

* i. e. Brahman.—(Tr.) † Op. cit. 39—41

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not be One Impartible Essence (akha*nd*a-eka-rasa); for despite the unity of 'blue' and 'lotus,' they are yet distinct as attribute and substance. Accordingly, here, too, there may still remain the distinction as Brahman and the Self.

(*Answer*);—No; there is a difference between the two cases, because of the failure of unity in the case of a substance and its attribute. The attribute of 'blue' is found in the clouds and the like, and thus its unity with the lotus fails. Even the substance, namely the lotus, fails to coexist with blue colour inasmuch as there are white and red lotuses. Being thus distinct from each other, an impartible unity (akha*nd*a-artha) between a substance and its attribute is impossible; whereas the unity of Brahman and the Self never fails, and they are therefore one and the same thing, the One Impartible Essence. And this truth has been taught by Visvaru*p*acharya * in the following words:

> "No Self-ness (*A*tma-t*a*) can be outside Brahman; nor Brahman-ness (Brahma-t*a*) outside the Self. Therefore the unity of these two is different from that of 'blue' and 'lotus'."

(*Objection*) :—If so, the words '*A*tman' and 'Brahman' being synonymous, there would be no use having two separate words.

(*Answer*) :—Not so. Despite the absence of all distinction in the thing denoted, a distinction yet exists in the ideas to be removed which are creatures of delusion, namely, the non-Brahman-ness (of the Self) and the remoteness (of Brahman). This, too, has been taught by the *A*charya

* *alias* Sureśvarâcharya.

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as follows :

> " Though the very Self, Brahman is, owing to delusion, tainted with remoteness. So also, though the very Brahman, the Self thinks as if there is some other being."*

The Thing is one alone. In Its aspect as revealed only in the *sruti*, It is called Brahman. In Its aspect as the one immediately perceived in manas, It is called *A*tman, the Self. Its nature, as the Cause of the universe, as the Omniscient Being, and so on, is revealed only by the *sruti*; and the mediateness of our *knowledge* thereof leads to the illusory idea that Brahman Himself is remote. And since the physical body and the like called up in the immediate *m*anasic perception of 'I' are non-Brahman, we fall into the error of thinking that even the Witness, the Conscious Self, is non-Brahman. Because the distinction between Brahman and *A*tman thus conceived accounts for the two separate words in use while the real thing spoken of is the One Impartible Essence, an immediate knowledge of Brahman as identical with the immediate Self within, arises from the mah*ava*kya. A person who is endued with this kind of knowledge is here spoken of as Brahmavid, the knower of Brahman.

He who knows Brahman becomes Brahman.

Such a one is fit to attain the Supreme; and so indeed the *sruti* says : 'He reaches the Supreme'. The (Sanskrit) word 'para' (here translated as 'Supreme') means also 'other'. But the word cannot mean 'other' here, inasmuch as the

* Bri. Up. Sambandha-*V*artika 909.

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Thing is non-dual, the *s*ruti having denied all duality in the words "Here is no duality whatever."* If the word signifies 'highest', Brahman must be the thing denoted by the word 'para', all the rest being low as made up of *maya*. Thus it is tantamount to saying that he who knows Brahman reaches Brahman Himself. The *A*tharva*n*ikas expressly say: "he who verily knows that Supreme Brahman becomes Brahman Himself." †

(*Objection.*):—The act of reaching spoken of in such sentences as "he reaches the village" consists in a contact with the village preceded by a passage. Therefore, just as an up*a*saka of the Sagu*n*a Brahman rises up through the n*a*di of the head, and after passing on the Path of Light, reaches the Brahma-loka, by a similar process,—we should explain,—the knower of Brahman reaches Brahman.

(*Answer*):—No, because of the denial of ascent and passage. Ascent is denied by the *s*ruti in the words "His pra*n*as (the vital air and the senses) do not ascend." The denial of passage is conveyed by the s*r*uti in the following words:

> "As to the path of the person who has become the Self of all beings and who rightly sees all beings, Devas are confounded, looking out (as they do) for the path of the pathless."

To explain: The Brahmavid, who is the Self of all beings of life, sees all those beings rightly as one with himself. What his path is, even Devas are at a loss to know. These Devas are the Guiding Intelligences (the *A*tiva*h*ikas, Transporters) on the 'northern,' 'southern' and downward

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* Bri. Up. 4-4-19. † Mu*n*d. Up. 3-2-9.

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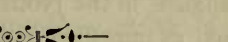
paths; and they get confounded when looking out for the path of the pathless, of the Brahmavid who has no path; they are at a loss to find his path, whereas they can trace the course of those who have to pass through the three paths, namely, the upasakas (those who have practised contemplation), the performers of sacrificial rites and acts of charity and non-performers of these acts. Wherefore, it is only a figure of speech to say that Brahman is reached. And the dissolution (of the Brahmavid's life-principles in the universal life) is spoken of by the sruti in the following words:

> "His pranas ascend not;" "here alone they are dissolved." "Being Brahman himself, he is merged in Brahman."*

Though he is the very Brahman even prior to knowledge, by ajnana he imagines himself, to be a jiva, and on the attainment of knowledge he himself, *i.e.*, the upadhi in whose association he has become a jiva, disappears altogether so that he becomes Brahman even in consciousness. A man, not being aware of the jewel on the neck, searches for it elsewhere; and when reminded by some one, he feels the jewel and then says, as if by a figure, that it has been attained. Similarly, to say that Brahman is attained is only a figure of speech.



* Bri. Up. 4-4-7; 3-2-11.

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CHAPTER III.

KNOWLEDGE AND LIBERATION.

The question as to the *essential nature of Brahman* will be discussed later on (in Chap IV.) We shall now proceed to discuss some points in connection with the knowledge of Brahman and the attainment of the Supreme.

Knowledge is an independent means to the end of man.

That the knowledge of Brahman referred to in the expression "the knower of Brahman" is an independent means to the *summum bonum* has been determined in the Vedanta-sutras III. iv. 1. as follows :

(*Question*) :—Is the Self-knowledge an independent means to the end of man, or is it a mere accessory to sacrificial rites ?

(*Prima facie view*) :—In the absence of the knowledge that the Self (*A*tman) is distinct from the body, a person is not sure that there is a soul going to the other world, and he will not therefore engage in the Jyotishtoma and other sacrificial rites. Thus, as impelling one to sacrificial rites, the Self-knowledge imparted by the Upanishads is an accessory factor (anga) of sacrificial rites.

(*Conclusion*) :—As against the foregoing we hold as follows: Knowledge of the Self (*A*tman) as distinct from the body is of two kinds : one is the knowledge that the Self (*A*tman) is

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an agent and passes from this to the other world, while the other is the right knowledge that the Self is one with Brahman. Of the two, the knowledge of the Self as the agent rouses activity; but the knowledge of the truth that the Self is the non-dual Brahman does not induce action; nay, it even brings about cessation of activity by its denial of the reality of action and its various operative factors as well as of its fruits.

(*Objection*):—We are told that even men of right knowledge such as Janaka were engaged in action.

(*Answer*):—Yes; they took to that course of life for loka-sangraha, *i. e.*, with a view to set an example to the world. If performance of works be necessary even for men of right knowledge to secure liberation, then how to explain the sruti which speaks (in their case) of the worthlessness of offspring etc., in the words "what have we with offspring to do, we to whom this here, this Self, is the world." * Thus the sruti says that when the world of the True Self has been immediately realised, the offspring etc., which are the means of securing happiness in the world of non-self, turn out to be of no use. Of the same tenor are the statements "For what end are we to study Vedas?" "For what end are we to worship?" and so on. Wherefore, knowledge of the True Self is an independent means to the *summum bonum*, not a mere accessory factor of sacrificial rites.

The student attains knowledge in this or in a future birth.

As to when that knowledge arises, the Vedanta-sutra

* Bri. Up. 4-4-22

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(III. iv. 5.) discusses as follows:

(*Question*):—Does the student of Brahmavidya attain the knowledge invariably in this birth, or does he attain it either in this birth or in a future birth?

(*Prima facie view*):—When the processes of sravana (study), manana (reflection) and nididhyasana (meditation)have been gone through, the knowledge does, of necessity, arise in this very birth. There is certainly no necessity for the alternative in point of time that it is attained either in this very birth or in a future birth; for, the man who engages in sravana and other processes desires to attain knowledge in this very birth. A person engages in the study with the desire "may I come by wisdom in this very birth." It should not be supposed that since sacrificial rites, etc., produce their effects in the unseen (i.e. in future births), and since the sacrificial rites, etc., are said to be the means of attaining the knowledge of Brahman, this knowledge of Brahman can, like svarga and other fruits of sacrificial rites, etc., be reaped only in a future birth. For, the sacrificial rites, etc., have served their purpose—by way of creating a desire for knowledge,—even before the student engages in sravana and other processes. Wherefore, the knowledge does, of necessity, arise in this very birth.

(*Conclusion*):—We maintain that, in the absence of obstacles, the knowledge arises in this very birth. But when there is an obstacle in the way, it arises in a future birth, in virtue of the sravana and other processes gone through in this brith. That many an obstacle may exist is declared as follows:

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* Katha-Up. 2-7.

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> "Of whom the many have no chance even to hear, whom many cannot know though they have heard."*

Against this it should not be argued that there exists no evidence for the assertion that the knowledge arises in a future birth as a result of the *sravana* and other processes of study gone through in former births; for, the *sruti* speaks of *Vamadeva* having attained knowledge while yet in the womb:

> "Lying still in the womb, *Vamadeva* thus uttered it." †

Therefore knowledge arises in this very birth or in a future birth.

Nothing is real except Brahman.

It has been said above † that because there exists nothing real except Brahman, the word 'para' here in the Upanishad cannot mean 'other'. The unreality of all else has been determined as follows in the *Vedanta-sutras* III. ii. 31—37:

(*Question*):—Does anything exist or not beyond Brahman?

(*Prima facie view*):—It must be admitted that, beyond Brahman who is said, in the words "not thus, not thus,"‡ to be devoid of all perceptible attributes, there exists something. The reasons are:

(1) Brahman is spoken of as a *bridge* in the following passage: "Then, as to the *Atman*, He is the bridge, the

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* Aitareya-Up. 2-4-1. † *Vide. ante* p. 217. ‡ Bri.-Up. 2-3-6.

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support."* Now, in common parlance, a bridge is bounded by the shore on either side and keeps the water in its place; and crossing over the bridge one reaches the dry land. Similarly, Brahman is a bridge maintaining the universe in its place; and there must be something else beyond, which one reaches after crossing over Brahman.

(2) The *s*ruti applies a *measure* to Brahman in the words "Four-footed is Brahman," † "The Purusha has sixteen phases." ‡ We find such measures applied in common parlance to a quadruped or the like beyond which there is something else, but never to a thing beyond which there is none else.

(3) The *s*ruti speaks of Brahman's *contact* with another in the words "With the Existence, my dear, he then becomes united."§ And that contact is possible only when something exists beyond Brahman, the Existence.

(4) In the words "*A*tman, verily, my dear, should be seen," the *s*ruti refers to a *distinction* as the seer and the seen.

For these reasons, it cannot be held that there is nothing beyond Brahman.

(*Conclusion*):—In the first place Brahman cannot be a bridge in the primary sense of the word; for, otherwise, it would even follow that Brahman is formed of earth and wood. If, on the other hand, Brahman is spoken of as a bridge on account of some point of agreement with it, then let the point of agreement consist merely in holding something in its place, not in regard to something else existing beyond; and the *s*ruti, too, reads "the bridge, the support." As to the *s*ruti applying a measure, it

* Chha. 8-4-1. † *Ibid.* 3-18-2. ‡ *Ibid.* 6-7-1. § *Ibid* 6-8-1.

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is only for the purposes of contemplation; for such measures are applied in the *s*ruti when treating of a contemplation, not when teaching as to what the Reality is. Such distinctions as the *s*ruti refers to are due to the up*a*dhis, like the distinction between the infinite *a*k*a*s*a* and the *a*k*a*s*a* limited by a pot. Thus, because the passages which seem to imply that there is something else beyond Brahman admits of a different explanation, and because the *s*ruti denies all else in the words "One alone without a second," there exists nothing beyond Brahman.

A peculiar feature of the death of the Brahmavid.

It has been said that the attainment of Brahman here spoken of is unlike that of the Brahma-loka, in that the life-principles of a Brahmavid does not, at death, depart from his body. This point has been established in the Ved*a*nta-s*u*tras (IV. ii. 12-14) as follows:

(Question):—"His pr*a*n*a*s do not depart;"* in these words the *s*ruti denies the departure of pr*a*n*a*s (*i. e.*, the life-principles which make up the Linga-sar*i*ra, comprising the pr*a*n*a*maya, manomaya, and vij*n*anamaya kosas) in the case of the person who has known the Reality. Is it the departure from the physical body or the departure from the j*i*va that is denied here?

(*Prima facie view*):—It is the departure from the j*i*va that is denied here; for otherwise, if life does not depart from the body, then there would be no death of the body.

(Conclusion):—Water sprinkled on a heated stone goes nowhere else, nor even is it seen there; on the other hand, it disappears altogether. Similarly, the life-principles of

* Bri. Up. 4-4-6.

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the person who has known the Reality, though not departing from the body, do not yet remain in the body; on the other hand, they become altogether dissolved. Thus, owing to absence of vitality, the body is said to be dead. It need not be urged here that, in the absence of life's departure, the body cannot be said to die. For, from the distension (and inertness) of the body we have to infer that the life-principles which are said to have not departed from the body do not remain in the body either.

(*Objection*):—In preference to all this trouble, let us admit life's departure from the body and deny its departure from the *jiva*.

(*Answer*):—We cannot say so; for, the wearing of another body being inevitable so long as the *pranas* or life-principles departing from the body cling to the *jiva*, there can be no moksha at all. Therefore it is life's departure from the body, not from *jiva*, that is denied here.

To reach Brahman is to be rid of separateness.

It has been said above* that the reaching of the Supreme consists in the extinction of the *upadhi* or limitation which makes *Atman* a *jiva*. This extinction of the *upadhi* has been discussed in the Vedanta-*sutras* IV. ii. 15. as follows:

(*Question*):—Do the wise man's *pranas* or vital powers, *i. e.*, speech and other senses, become dissolved in the Supreme Brahman or in their respective causes?

(*Prima facie view*):—When speech and other *pranas* (life-principles) of the wise man undergo dissolution at death they are dissolved in their respective causes, but not in the

* Vide *ante* p. 219.

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Paramatman, the Supreme Self; for, in the words "When, this person dying, speech goes to the Fire, life-breath to the Air, sight to the Sun"* etc., the *sruti* teaches that life-breath etc.,—designated as *kalas* (constituents of the organism) in the passage "To their bases go the fifteen *kalas*,"†—are absorbed in their respective causes referred to (in this latter passage) as the basic principles (*pratishthas*).

(Conclusion):—From the stand-point of the person who has realised Truth, they are absorbed in the Paramatman Himself, as ascertained from the *sruti* which elsewhere says:

> "Just as the rivers onward rolling unto their setting in the ocean go, quitting both name and form; just so the sage, from name and form set free, goes to the shining Man beyond Beyond." ‡

This passage speaks, in the illustration, of the absorption of rivers into the ocean. It may be urged that the absorption (of *pranas*) in the Paramatman,—which is the point to be established,—is not quite so explicit here. If so, there is the following passage which makes it quite clear:

> "Just as these rivers rolling onward, towards ocean tending, on reaching ocean sink, their name and form (distinctive) perish—'ocean' they're simply called; in just the self-same way, of that all-watchful one, these sixteen phases, Man-wards tending, on reaching Him sink in the Man, their name and form do perish—the Man they're simply called." §

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* Bri. Up. 3-2-13. † *Mund.* Up. 3-2-7. ‡ *Ibid.* 3-2-8.
§ Prasna. Up. 6-5.

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This last passage represents the stand-point of the Tattva-vid himself, *i.e.*, of the person who has realised Truth. That passage of the *sruti*, on the other hand, which has been quoted in support of the *prima facie view* represents the stand-point of the by-standers. On the death of the Tattva-vid, the persons standing near think, from their own stand-point, that even his speech and other *pranas* are absorbed in the Fire, etc. Hence no discordance between the two passages. Therefore the *pranas* of the Tattva-vid are dissolved in the Paramatman, the Supreme Self.

Jiva is ever liberated.

The nature of liberation which is attained on the extinction of the *upadhi* has been determined in the Vedanta-Sutras IV. iv. 1-3. as follows:

(*Question*) :—The *sruti* says: "Serene, rising out from this body and becoming that Supreme Light, he attains to his true Self."* This passage may be explained thus: On the extinction of the *upadhi*, *jiva* attains perfect serenity. Thus serene, *jiva* gives up all attachment for the three bodies, reaches the Supreme Brahman and dwells in the state of liberation. Now the question is: Is this state of liberation a new acquisition? or has it been inherent in *jiva* all along?

(*Prima facie view*) :—The state of liberation here referred to has not already existed in *jiva*; it is, on the other hand, an acquired state, since the *sruti* declares in the words "he *attains* to his true Self" that the state has been newly brought into existence. If it existed before, it must have

* Chha. Up. 8-12-2.

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existed even in the state of samsara and cannot therefore be a result achieved. Therefore the state of liberation is like svarga a newly acquired condition.

(*Conclusion*):—The state of liberation has already existed in *jiva* since it is spoken of as 'the true Self' in the passage "he attains to his true Self." The *sruti* "svena *rupena* abhinishpadyate" cannot simply mean that he attains to a state or form *belonging* to him, (the word 'sva' being interpreted to mean 'his own'); for, then, the statement would be of no purpose. The state of liberation, whatever that might be, belongs to *jiva* as a matter of course; and the statement, therefore, would convey no specific meaning. If, on the other hand, the expression "svena *rupena* abhinishpadyate" is interpreted to mean 'he attains to his true Self,' then the statement will serve to show that it is not a mere possession or belonging (*i. e.*, something external which has been newly acquired). Nor does the word "attain" imply that the state of liberation has been produced, inasmuch as what has already existed does not admit of production. On the other hand, the attainment here consists in the manifestation of the Brahman-*ness* in virtue of the knowledge of Truth. It may perhaps be urged here that in that case the expressions "becoming the Supreme Light," and "attains to his true Self" are tautological. We answer: the expression "becoming the Supreme Light" merely points to the fact of having eliminated from 'That' (*i. e.*, from Brahman, the Cause) all that is foreign to His essential nature, while the expression "attains to his true Self" points to the fact of having realised the import of the whole proposition ("That Thou art"). And the fact that liberation has

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existed does not detract from its being an end to be aimed at; for, the liberation that has hitherto existed has not been free from a*j*nana. Therefore the state of liberation is none other than the Ancient Thing Itself, (the One Reality that has always been in existence).

The Liberated Soul is identical with Brahman.

Yet another feature of the state of liberation has been discussed in the Ved*a*nta-S*u*tras IV. iv. 4. is as follows:

(*Question*):—Is the liberated soul distinct or not distinct from the Supreme Brahman?

(*Prima facie view*):—The liberated soul must be distinct from the Supreme Brahman, inasmuch as they are respectively spoken of as the agent and the object of an action. In the words "The serene one approaches (or becomes) the Supreme Light" * the 'serene one,' *i. e.*, *j*iva, is spoken of as the agent of the act of approaching, and Brahman, 'the Supreme Light,' is spoken of as the object. Wherefore, the liberated *j*iva is distinct from Brahman.

(*Conclusion*):—It has been said that to approach or become the Supreme Light is merely to know the essential nature of 'That' (*i. e.*, Brahman the Cause) eliminating therefrom all that is foreign to it.† So, at that stage there may yet be a sense of duality. Subsequently in the words "he attains to his true Self," the *s*ruti refers to that state of the liberated soul which corresponds to the import ‡ of the proposition "That Thou art" taken as a whole. At this stage there can be no distinction between *j*iva and Brahman, since later on in the words "He is the Highest Purusha

* *Ibid.*

† Brahman being still regarded as separate from *j*iva.—(Tr.)

‡ *Viz.*, the absolute identity of Brahman and *j*iva.—(Tr.)

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(spirit)"* the *sruti* refers to the liberated Soul and declares that 'He'—*i.e.*, the *jiva* who has attained to his true Self—is the same as the Highest Spirit, *i.e.*, Brahman. Therefore, the liberated Soul is not distinct from Brahman.

How Brahman is both conditioned and unconditioned.

Yet another point in this connection is discussed in the Vedanta-*sutras* IV. iv. 5—7.

(*Question*):—Brahman who is identical with the liberated Soul is spoken of in the *sruti* in two ways, as conditioned (sa-visesha) in some places and as unconditioned (nir-visesha) in some other places, as witness the following passages:

> "It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, whose desires are unfailing, whose purposes are unfailing." †
>
> "As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has the Self neither inside nor outside, but is altogether a mass of knowledge." ‡

The question is, is Brahman both conditioned and unconditioned at the same moment? or, is Brahman conditioned at one time and unconditioned at another?

(*Prima facie view*):—Brahman, when in the state of liberation, cannot be both conditioned and unconditioned at the same moment, the two states being quite opposed to each other. It must, therefore, be that He is in the two states

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* *Ibid* 8-12-3. † *Ibid* 8-1-5. ‡ Bri. Up. 4-5-13.

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alternately at different moments.

(*Conclusion*):—As against the foregoing, we hold as follows: From two different stand-points of view, Brahman may be conditioned and unconditioned at the same time. He is unconditioned from the stand-point of the liberated one, whereas from the stand-point of one who is still held in bondage, Brahman, who is one with the liberated, appears to be the Cause of the universe endued with omniscience and other attributes. Certainly, the liberated ones are never conscious that they are possessed of omniscience, unfailing will and other such attributes, inasmuch as the avidy*a* which lies at the root of the idea has been destroyed. But those who are held in bondage are under the sway of avidy*a* and therefore imagine that Brahman who is ever unconditioned is endued with omniscience and other such attributes. It being thus possible to explain that Brahman is at the same moment conditioned or unconditioned according as the stand-point is the one or the other, it is idle to suggest that Brahman exists in these two different states alternately at different periods of time. Wherefore Brahman is both conditioned and unconditioned at the same time.

Liberation is the highest state.

One more point has been discussed in the Ved*a*nta-s*u*tras III. iv. 52 as follows:

(*Question*):—Is there any state higher than the state of liberation here referred to?

(*Prima facie view*):—The Brahma-loka, the region of Brahman to which the up*a*sakas of Sagu*n*a Brahman attain as the fruit of their contemplation, is of four states: S*a*lokya (being in the same world as Brahman, the Four-faced),

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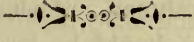
Sarupya (being of the same form as Brahman), Samipya (being very close to Brahman), and Sarshti (being equal in rank to Brahman). Or thus: By the rule "more work, better results" svarga is of various sorts. Similarly, liberation here referred to, which is alike the fruit of an act may be surpassed by some other state.

(*Conclusion*) :—What we call liberation is none other than one's own inherent nature as Brahman, but not an acquired state like svarga. It has been taught in the sruti and even stands to reason that Brahman is of one nature. Therefore, liberation is of one sort, whether attained by Brahman, the Four-faced, or by man. The Salokya and other specific kinds of liberation mentioned above are acquired results and therefore admit of degrees of excellence according to the quality of the upasana; but the mukti or liberation (spoken of here), we may conclude, is not of that nature.



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CHAPTER IV.

BRAHMAN DEFINED.

An Explanatory Verse.

In the words "the knower of Brahman reaches the Supreme" the *sruti* has aphoristically set forth knowledge and moksha, the means and the end; and their nature has been determined in the Ved*a*nta-S*u*tras as shewn in the foregoing chapter. Now the *sruti* cites a certain verse which forms a short commentary on the aphorism.

"The knower of Brahman reaches the Supreme:" this is to express in an aphoristic form the whole teaching of the Second Book (*A*nanda-Valli). Now the following verse (*r*ich) is quoted (1) with a view to determine the nature of Brahman—who, as has been indicated in the words "the knower of Brahman reaches the Supreme," is the Thing to be known, but whose characteristic nature has not been stated definitely—by way of giving a definition which will set forth His characteristic nature as distinguished from all else; (2) with a view that Brahman, of whom it has been but vaguely said that He should be known, may be more definitely known, *i. e.*, in order that we may know that Brahman, as defined below, is the same as our own Inner Self (Pratyag*a*tman) and no other; and (3) with a view to shew that the fruit of Brahmavidy*a* declared above in the words "the knower of Brahman reaches the

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Supreme" consists in attaining to the state of the Universal Being (Sarvatma-bhava, *lit.*, all-Self-ness), in being Brahman Himself who is beyond all attributes of samsara.

तदेषाऽभ्युक्ता । "सत्यं ज्ञानमनन्तं ब्रह्म । ...." ॥२॥

2. On that, this has been chanted: "Real, Consciousness, Infinite is Brahman; ...."

As referring to what is taught in the foregoing Brahmana text, the following verse (*rich*) is chanted: "Real, Consciousness, Infinite is Brahman; ..."

For a clear understanding of what has been taught in the foregoing aphoristic statement, this sacred verse is cited. That is to say, the whole meaning of the aphorism is clearly explained in the verse. In the foregoing aphoristic expression, the *sruti* speaks of the "knower of Brahman." Now, one will be inclined to ask what Brahman is. Accordingly, the *sruti* describes the nature of Brahman in the four words "Real, Consciousness, Infinite (is) Brahman."

Definition of Brahman.

The sentence "Real, Consciousness, Infinite is Brahman" forms a definition of Brahman. The three words, "Real," "Consciousness," and "Infinite" are the attributive adjuncts* (viseshanartha) of Brahman, the substantive (viseshya). Brahman is the

* *i. e.*, epithets stating the specific attributes of Brahman.—(A)

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substantive, because, as the Thing to be known, Brahman forms the subject of discourse. Because of their relation as substantive and attributive, the words—"Real" and so on—are in the same case, all of them referring to one and the same thing—(samanadhikarana). When qualified by the three epithets, "Real," etc., Brahman is distinguished from all other substances. Indeed, a thing is known only when it is distinguished from all else, as, for instance, when we speak of "a blue big sweet-smelling lily."

That is to say,—just as the epithets 'blue,' 'big,' and 'sweet-smelling' serve to define a lily, so the epithets 'Real' etc., serve to define Brahman, the Supreme Being. When so defined by the epithets "Real" and so on, Brahman is distinguished from all other substances, none of which possess the said attributes of Brahman, (*i.e.*, which are all unreal, insentient and finite). A thing is said to be known when known as distinguished from all else. A blue lily, for instance, is said to be known only when known as distinguished from the red lily and the lilies of other colours. Similarly, Brahman can be said to be known only when known as distinguished from all else, (from the unreal etc.), since, otherwise, there can be no definite conception of Brahman.—(*S*).

Since the words 'Real,' etc., are of the same case, all referring to one and the same thing, they must be related as attributive and substantive (visheshana-visheshya), just as in the phrase "a blue big sweet-smelling lily" the words are related as attributive and substantive. In the passage of the *sruti* under consideration, Brahman must

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be regarded as the substantive, because, as having been declared to be the knowable, Brahman forms the main subject of discourse; and the words 'Real' etc., mark off Brahman from all that are unreal etc.

What is a definition ?

(*Objection*) :—A substantive is specified by an attributive, only when it also admits of qualification by quite a different attributive, like, for instance, the lily, which is either red or blue or of some other colour. When there are many substances coming under one genus, each being distinguished by a distinctive attribute, then only do the attributes have a meaning, but not when there is one thing alone of the kind; for then it admits of no qualification by any other attributive. Just as there is only one sun which we see, so there is only one Brahman; there are no other Brahmans from whom He may be distinguished, unlike the blue lily (which can be distinguished from the red lily and other varieties.)

A substantive is a thing which admits of being qualified by various attributives in turn. As there is no Brahman of another kind, how can Brahman be a substantive ?—(S). That is to say :—When a substantive denotes a thing which exists in various forms of manifestation, each form being distinct from others, then that substantive needs qualification by an attributive if any particular form of the thing should be denoted. The lily, for instance, being of various kinds, each distinct from others, it has to be qualified by 'red' or 'blue' or the like, in order that a particular

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variety may be denoted. Brahman being secondless, there are not many Brahmans, and therefore Brahman cannot be qualified by an attributive.—(*A*).

Besides the blue big sweet-smelling lily spoken of at present, there are other kinds of lily, namely, a red lily, a small lily, a slightly fragrant lily, which are all met with in common experience. Therefore, in this case, the words 'blue,' etc., serve to distinguish the lily meant here from other lilies. But there are no other kinds of Brahman; there is no Brahman who is not real, there is no Brahman who is insentient, there is no Brahman who is finite. Just as the sun we see is only one, so Brahman also is one alone. Since there are no other Brahmans from whom the one meant here has to be distinguished, the adjuncts 'Real,' etc., are of no use.

(*Answer*) :—No, because of the adjuncts being intended as a definition.—To explain: The objection does not apply here.—Why?—For, the main purpose of the attributives here is to define Brahman, not merely to state His specific attributes.—What is the difference between a definition and the defined on the one hand, and the attributive and the substantive on the other?—We shall tell you. The attributives serve to distinguish the substantive from others of the same genus only, while a definition aims to distinguish the thing defined from all else, as when we say "*akasa* is the space-giving substance." And we have said that the sentence 'Real ...', is intended as a definition.

If 'Brahman' and 'real' etc., be respectively regarded as the substantive (viseshya) and the attributive (visesha*na*),

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then the objection may apply. But, since we regard them as the defined (lakshya) and definition (lakshaṇa) respectively, the foregoing objection cannot in the least apply to our interpretation. Now, that is termed *attributive* (visheshaṇa) which abides in a heterogeneous thing it qualifies, and which is a coinhering attribute distinguishing it from others of the same class.—(*S*). That is to say, an attributive is that which always coexists with the substantive in consciousness, distinguishing it from others (of the same genus)—(*A*). The *substantive* (viseshya) is that which exists both as a genus and as particulars,and which is possessed of various attributes, each of these attributes being sometimes found and sometimes not found in association with it.—(*S*). That is to say, the substantive (viseshya) is that which denotes a thing as distinguished only from others of the same genus—(*A*). A *definition* or characteristic mark (lakshaṇa) is that attribute which isolates all things from the thing defined, *i.e.*, which enables one to distinguish in consciousness the thing defined from all others, and which always inheres in the thing defined—(*S*). That is to say, a definition distinguishes the thing defined from all else, of the same and other genera.—(*A*). A thing is said to be *defined* by a definition, when the definition marks it off from others of the same genus as also of other and therefore opposed genera.—(*S*). That is to say, a thing is *defined* when it is marked off from all else.—(*A*).

The words "real," etc., form defining adjuncts of Brahman, and there do exist things which have to be excluded from the conception of Brahman. A simple attributive serves merely to distinguish the thing described from others of the same class; whereas the defining adjunct

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serves to distinguish the thing defined from all else. Accordingly the words 'real,' etc., serve to distinguish Brahman from all things that are not Brahman,—from all unreal, insentient and finite things. When we define *akasa* as space, the definition serves to distinguish *akasa* from all corporeal substances, and yet there is nothing else belonging to the same class, *i.e.*, no other *akasa*, from which it has to be distinguished. Similarly, here, all unreal, insentient and finite things are excluded from the conception of Brahman.

The words 'real,' 'consciousness' and 'infinite' do not qualify one another, because they are all intended to qualify something else. Here, they qualify the substantive 'Brahman.' Therefore, every one of these adjuncts is independent of the other adjuncts and is directly related to Brahman. Thus: Brahman is the Real, Brahman is Consciousness, Brahman is the Infinite.

Brahman is the Real.

Whatever does not deviate from the form in which it has been once ascertained to be is real; and whatever deviates from the form in which it has been once ascertained to be is unreal.

When a thing never puts on a form different from that form in which it has been once proved to be, that thing is real, and as such it must be quite distinct from *karya* or what is produced.—(*S*).

All changing form (*vikara*) is, therefore, unreal, as the *sruti* definitely says;

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> "(All) changing form (vikara) is a name, a creation of speech; what is called clay is alone real: thus, Existence (Sat) alone is real." *

Thus, in the words "Brahman is real," the sruti distinguishes Brahman from all changing forms (vikara).

When a thing which has been ascertained to be of a certain form never deviates from that form, then that thing is real, we say,—as, for example, the rope which has been mistaken for a serpent. That thing is unreal which deviates from its (once ascertained) form, as, for example, the serpent which comes up in idea when in reality there is only a rope. Similarly Brahman, who forms the basis of the whole universe, is real because of the absence of deviation even in mukti. As proving false when right knowledge arises, the universe is subject to deviation in mukti and is therefore unreal. Accordingly the Mandukya-Upanishad teaches the unreality of the universe in the words "a mere myth (maya) is this duality." † The Chhandogas, too, declare, by way of illustration, the unreality of pots and other changing forms (vikara) and the reality of clay, the material cause (prakriti), as follows:

> "(All) changing form is a name, a creation of speech; what is called clay is alone real: thus, Existence (Sat) alone is real." *

Brahman is Consciousness.

From this,‡ it may follow that Brahman is the cause.

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* Chha. Up. 6-1-4. † Gaudapada-Karikas i—17.

‡ i.e., from the analogy of clay.

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And it may also follow that, being the cause, Brahman, like any other substance is a factor of an action, and is like clay insentient (achit). The sruti, therefore, says that Brahman is Consciousness.

The meaning is: consciousness alone is absolutely real, while the insentient matter is real only from the standpoint of our ordinary worldly experience (vyavahara).

The word '*jna*na' means knowledge, consciousness. Here the word '*jna*na' should be derived so as to mean 'knowledge' itself, but not "that which knows," since the word is used as an adjunct of Brahman along with 'real' and 'infinite.'

The word '*jna*na' may be derived in four ways: it may denote, with reference to the act of knowing, either the agent of the act, or the object of the act, or the instrument of the act, or the act itself; *i.e.*, it may mean the knower, or the object known, or the instrument of knowledge, or the act of knowing. The question is, which one of these is here meant? Because the word is used to distinguish Brahman from all else, and because it goes along with the adjunct 'infinite,' the word should, in all propriety, mean 'knowledge'; since, otherwise, it is open to many objections. By '*jna*na' we should understand that knowledge which is real (*i. e.*, unfailing,) and infinite. Thus, as standing best to reason, the word '*jna*na' should be derived so as to mean knowledge itself.—*(S)* Elsewhere this etymology would make '*jna*na' mean the *act* of knowing; but, here, from its association with the adjuncts 'real' and 'infinite,' the word '*jna*na' denotes Consciousness pure and simple, the undifferentiated unconditioned Consciousness.—*(A)*

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Brahman, indeed, cannot be real and infinite if He were the agent of the act of knowing: how can Brahman be real and infinite while undergoing change as the agent in the act of knowing? That, again, is infinite which is not limited by anything else. If Brahman were the knower, He would be marked off from what is known and from (the act of) knowing and cannot therefore be infinite, as the sruti elsewhere says:

"Where one sees nothing else,.....understands nothing else, that is the Infinite. But where one..... understands something else, that is the finite." *

(*Objection*):—Since in the passage "where one understands nothing else" it is only the knowing of non-self that is denied, the sruti may mean that one knows one's own Self.

(*Answer*):—No; for, the passage is intended to convey a definition of the Infinite.—The sruti quoted above, "where one sees nothing else....." is intended to define the nature of the Infinite (Bhuman'. Taking for granted the prevalent notion that "what one sees is something else, (something other than one's own self), the sruti here gives us to know the nature of the Infinite in the words "where there is no seeing of something else, that is the Infinite." Since the words "something else" are used in the sruti where it seeks to deny what we *prima facie* understand by seeing etc., †

* Chha Up. 7-24-1.

† *i. e.*, to deny the seeing, hearing, etc., of things beyond the Self.—(Tr)

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the passage cannot convey the idea that one can act upon (*i. e.*, know) one's own Self. Owing to the absence of duality in one's own Self, there can be no knowing of one's own Self. If the Self were the thing known, there would be no knower, inasmuch as the Self is concerned in the act only as the thing known. It cannot be contended that the one Self alone is concerned in both ways, both as the knower and as the known; for, as devoid of parts, the one Self cannot be both the knower and the known simultaneously. Being indivisible, the Self cannot, indeed, be the known and the knower, at the same time. Moreover, if the Self be knowable like a pot, etc., all instruction through the scriptures as to the knowledge thereof would be useless. Indeed, instruction as to the knowledge of what can be known in the ordinary way like a pot, etc., would, indeed, be of no use. Therefore, if Brahman be the knower, He cannot be infinite. If Brahman be subject to special conditions of existence as the knower and so on, He cannot be the Existence pure and simple, and the pure and simple Existence alone is real, as elsewhere the sruti says "That is real." * Therefore the word '*jna*na' being used as an adjunct of Brahman along with the words 'real' and 'infinite,' the word should be so derived as to mean knowledge or Consciousness, and the expression 'Brahman is Consciousness' serves to dispel the notion that Brahman is an agent or any other factor of an action, as also the notion that He is, like clay, etc., an insentient (achit) thing.

* Chh. Up. 6. 8. 7.

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Brahman is the Infinite.

Brahman being defined as Consciousness, it will perhaps be thought that He is finite, since we find that all worldly consciousness is finite. To prevent this supposition the *s*ruti says " Brahman is Infinite."

Brahman is infinite or endless, *i. e.*, having no limit or measure.—(*S*)

To prevent the supposition that Brahman spoken of as Consciousness is finite like the consciousness of a pot, the *s*ruti says that 'Brahman is infinite.' In common parlance, the word 'j*na*na' (knowledge or consciousness), which etymologically means 'that through which something is known or shines forth,' is applied to that particular mode (v*r*itti) of mind (anta*h*-kara*n*a), which connects a pot or the like with Consciousness; and this state of mind is material (bhautika) inasmuch as the *s*ruti says "formed of food (annamaya), verily, my dear, is manas." * It stands to reason that such j*na*na (consciousness) is limited. But here (in the definition of Brahman) the word is derived so as to mean knowledge itself and denotes the very consciousness (sphura*n*a). As this consciousness is immaterial, it is infinite, limitless. There are three kinds of limit, due respectively to space, to time, and to other things. Now, there is no limitation (in Brahman) due to space or time, inasmuch as in the words "like *a*k*as*a, He is all-pervading and eternal," the *s*ruti gives us to understand that He is present at all times and in all places. Like His presence at all times and in all places, His essential oneness with all things is declared in the *s*ruti as follows:

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* Chhu. Up. 6.5.4

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> "Aye, this immortal Brahman is before; Brahman is behind, on right and left, stretched out above, below. This Brahman is surely this all. He is the best." *

So, since there exists nothing distinct from Brahman, there is no limitation caused by other existing things either. Thus, the passage means: Brahman is that which is distinguished from all that is unreal, from all that is insentient, from all that is finite.

Brahman is not a non-entity.

(*Objection*):—Since the attributives, 'Real,' etc., serve to merely exclude unreality and the like, and since Brahman, the substantive, unlike such (substantives) as 'lily,' is not known †, it would appear that the passage "Real, Consciousness, Infinite is Brahman," conveys the idea of a non-entity (*sun*ya) like the following:

> "Bathed in the waters of the mirage, crested with sky-flowers, here goes the son of a barren woman, carrying a bow of the hare's horn."

This objection has been started against the statement already made that the attributives 'Real' etc., are meant to exclude the unreal etc., (*vide* p. 238). The meaning of the objection is this: As a matter of fact, all substantives such as lily denote things which fall within the range of other

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* *Mund.* Up. 2—2—11.

† there being no source of knowledge, other than *sruti*, concerning Brahman.

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sources of knowledge than *sabda* or word, whereas Brahman, the substantive here, is not a thing knowable from any other source of knowledge than the scriptures; and the mere word 'Brahman' cannot be a proof as to His existence and nature. And since the words 'real,' etc., are merely meant to exclude the unreal, etc., the passage 'Real, Consciousness, Infinite is Brahman' cannot give us an idea of a positive entity.

(*Answer*):—This passage does not refer to a non-entity for the following reasons:

(1) We have nowhere experienced an illusion which does not embrace (i. e., rest on) some reality. Accordingly all illusion rests only on some reality.—(S).

That is to say, when the passage "Real, Consciousness, Infinite is Brahman," excludes the unreal etc., it means to teach that Brahman is the reality lying at the basis of the illusory manifestation of the whole universe.—(Tr).

(2) A word such as 'lily' conveys to us an idea of the thing denoted by the word; it cannot convey an idea of the absence of the thing,—an idea which forms the import of a *vakya* or assemblage of words.—(S).

That is to say, 'not unreal,' 'not insentient,' 'not unlimited,'—each of these is an idea that can be imported only by an assemblage of words, and therefore the single words 'real' etc., cannot convey the negations referred to. These words, on the other hand, convey respectively the ideas of supreme reality, self-luminosity, and fullness (infinity).—(A).

(3) One grasps from a word first the thing denoted by the word, and then comes to know of the absence of the

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opposite, because of their mutual opposition, as in the case of inimical animals, the slayer and its victim.—(S).

When we see a place infested with rats, we infer the absence there of their enemy, the cat. Similarly, from the word "real," etc., we first obtain the idea of supreme reality, and so on; and then we infer (by arthapatti, Presumption) * the absence of the opposite,—of unreality and the like,—since such contraries as reality and unreality cannot abide in one and the same thing. Accordingly, as knowable primarily from a different source of knowledge (manantara), the absence of what is opposed to the thing directly denoted by a word cannot be the primary sense of that word.—(A).

(4) From a proposition (sabda) we understand, in the first instance, the relation (sangati), of the substance and the attribute (dharmin and dharma), whereas the absence of the contrary is known from quite a different source of knowledge (manantara) and is not therefore looked upon as the import of the proposition.—(S).

The proposition 'Brahman is real' imports, in the first instance, the idea of the co-existence (tadatmya) of Brahman and reality as the substance and the attribute; and then on a second consideration,—namely, If Brahman is real, how can He be unreal?—*i.e.*, by arthapatti or presumption which is a quite different source of knowledge, the absence of unreality in Brahman is known. Accordingly, not being unknowable from other sources of knowledge, the latter does not form the main import of the proposition. The meaning derived secondarily from the import of a proposition, cannot be itself the import of the proposition.—(A).

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* Vide *Minor Upanishads* Vol. II. p. 26.

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(5) The idea of blue does not arise without involving the idea of the thing that is blue ; so, too, the idea of a substance does not arise without involving that of the attribute.—(S).

The ideas of substantive and attributive are always correlated, so that the *sruti* speaking of Brahman as Real, Consciousness and Infinite, cannot refer to a mere nothing.—(A).

(6) Every word such as 'blue' primarily conveys to us the idea of a thing as related to something else. This is why there always arises the question, what is it that is blue ?—(S).

Since no non-entity can be related to anything, no word in a sentence can ever denote a non-entity.—(A).

Brahman is not a momentary existence.

The passage cannot refer to a momentary existence (kshanika) either. The Vartikakara says :

Similarly, as may be determined by pratyaksha or immediate perception, it is not possible to establish the momentariness of anything whatever.—(S).

It is acknowledged by all that every pramana or instrument of knowledge is such only as revealing what has hitherto remained unknown. And as a thing cannot be both known and unknown at the same moment, this difference must be due to its different conditions at different moments of its existence. Accordingly, there is no evidence for the momentary existence of anything whatever. The *sruti*, moreover, declares that *A*tman's vision is never obscured.—(A).

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(2) Moreover, the idea of the destruction of a thing is inconceivable.—(A).

Destruction of a pot cannot take place when the pot exists; nor even can (the attribute of) destruction inhere in the pot. If it should inhere in the substance (pot) as its attribute, then the pot has not been destroyed at the moment any more than before.—(S).

A pot cannot be said to have undergone destruction so long as it exists. Since existence and destruction are opposed to each other, they cannot pertain to a thing at the same moment. Destruction cannot take place when the pot does not exist; for, what is there to be destroyed? Perhaps the opponent may say: though destruction has taken place when the pot exists, the destruction itself has been destroyed in its turn on facing its opposite, the existence of the pot. As against this, the Vartikakara says:—(A).

Do you maintain that destruction itself has been destroyed? Then, we agree. May you live a hundred years! My contention is that the pot is not subject to destruction, and so far you do not argue against it. The act of destruction cannot do away with the thing, such as a pot, which undergoes destruction,—*i. e.*, in which the action takes place,—any more than the act of going can do away with the goer. How can anything, which depends for its existence upon something else existing, do away with that other thing—(S).

Brahman defined here is a positive entity.

Admitting that here the words 'real,' etc., are meant as mere attributives pointing to the denial of what the substantive is not, we have tried to shew that the passage refers neither to a non-entity nor to a momentary existence. Now

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in point of fact, as said before, the passage is meant to define the essential nature of Brahman in Himself and cannot, therefore, point to a non-entity or to a momentary existence. So, the Bhashyakara proceeds to answer the objection as follows :—(A).

The objection cannot apply here, because the passage is intended as a definition.

For Brahman to be a substantive, it is enough if we have an idea that He exists; and it is not necessary that He should fall within the range of some other pramana or source of right knowledge.* And we form an idea of the possibility of Brahman's existence on the following consideration: Where a rope is mistaken for a serpent, we know that the false serpent rests on a reality, namely, the rope. Similarly, there should exist some reality at the basis of the whole manifested universe, which is false because, like the illusory serpent, it is a phenomenon (*drisya*), an appearance. The *sruti*, therefore, defines here not a mere non-entity, but the essential nature of Brahman who is thus presumed to exist. Moreover, we should understand that no specifying attributes of Brahman are sought here, inasmuch as Brahman's essential nature is not itself known already.—(A).

We have said above † that, though they are mere attributives, 'real' and other adjuncts are intended, in the main, to define the essential nature of Brahman. If the thing defined were a non-entity (*sunya*), the

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*As the opponent suggests. *Vide ante p.* 246.

† *Vide ante* p. 238.

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definition would serve no purpose.* Thus, because the passage is intended as a definition, we think that it does not refer to a mere non-entity. Though serving to exclude the opposite, the adjuncts 'real,' etc., do not, of course, abandon their own connotation.

The word 'real' connotes unfailing existence, the word 'consciousness' connotes self-luminous knowledge of objects, and the word 'infinite' connotes all-pervading-ness. Thus, each of the adjuncts conveys a positive idea while excluding the opposite, and therefore does not signify a mere negation.—(A).

Certainly, if the adjuncts 'real,' etc., were to connote mere negation (*sun*ya), they cannot be the determinants of a substantive. If, on the other hand, the adjuncts convey positive ideas of their own such as reality, then we can understand how they serve to determine the nature of Brahman, the substantive, as distinguished from other substantives which are possessed of the opposite attributes. Moreover, even the word 'Brahman' conveys a positive idea of its own.

In conjunction with other words,—'real' etc.,—the word 'Brahman' connotes a positive idea of its own, namely, *greatness*. Absolute greatness consists in being unlimited in space and time and being secondless; and nothing here warrants a limitation of the *greatness* connoted by the word. The word 'Brahman' connotes a being who is of

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* A non-entity need not be defined simply because it is a non-entity.—(A).

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unsurpassed or absolute greatness. This is another reason why the passage cannot refer to a non-entity.—(A).

The word 'Brahman' has a known meaning of its own as conveyed by the root 'brih' to grow. His Holiness (*Sri Sankaracharya*) has shewn (elsewhere), in another way, how the word 'Brahman' has a definite sense of its own:

> "As Brahman is the Self of all, everybody knows of His existence. Every one, indeed, feels the existence of the Self.*"

Thus, as the Self of all, Brahman's existence is familiar to every one. And that Brahman is the Self is declared by the *sruti* in the words "This here, the Self, is Brahman."† Thus, since the passage does not refer to a mere non-entity, we can understand how the words 'real,' etc., serve to specify Brahman and define Brahman's essential nature. Otherwise, what is there to be specified? or whose essential nature has to be defined?

Of these (attributive words), the word 'infinite' constitutes a qualifying adjunct by way of denying all limitation, while the words 'real' and 'consciousness' are qualifying adjuncts by themselves conveying some (positive) ideas of their own.

The exclusion of the opposite is, as was already shewn,‡ only an implication, not the primary import of the words.—(5)

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* *Vide* the Bhashya on the Vedanta-*sutras*, Vol. I, p. 14 (S. B. E).

† *Mand.* Up. 2.

‡ *Vide ante* pp.247-248.

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As one with the Self, Brahman is infinite.

Since in the passage "From Him, verily, from this Self (*Atman*), was *akasa* born,"* etc., the word 'Self' (*Atman*) is used with reference to Brahman, Brahman is the very Self of the knower. And in the words "He unites with this blissful Self"† the *sruti* declares that Brahman is the Self. And also because of His entrance: in the words "having created it, He entered into that very thing,‡" the *sruti* shews that Brahman Himself has penetrated into the body in the form of *jiva*. Brahman is, therefore, the knower's own Self.

Brahman will be spoken of as "one hid in the cave,"§ and again as the Self (*Atman*) in the words "From Him, verily, from this *Atman* here, was *akasa* born"§ From these two passages we may conclude that the words 'Brahman' and '*Atman*' denote one and the same thing.¶ Do you maintain that the Supreme Brahman is spoken of as distinct from the conscious Self?‖ Then how could the distinction, alleged to be taught by the Scripture as an absolute truth, be ever set aside?** If the Self be not in Himself the

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* Taitt. Up. 2-1. † *Ibid.* 2-8. ‡ *Ibid.* 2-6.

§ *Ibid.* 2-1. *i. e.* as the witness of the buddhi, *i. e.*, again as the Self (*Atman*)—(A) § *Ibid.*

¶ Therefore Brahman cannot be limited by the Self.—(A)

‖ In such passages as "who abides in the Self (*Atman*)" etc., *Bri.* Up. 3-7 (*Madhyandina-Sakha*)—(A)

** That is to say, inasmuch as it could not be set aside, we should understand that the *sruti* merely reiterates the distinction, as set up by illusion, with a view to teach unity.—(A)

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Supereme Brahman, how can His nature be altered by the mere command * of the *sruti*,—how can it be altered by something else (*i. e.*, by constant meditation of the unity?) From him who directs his mind to the Inner Self, who has rid himself of all attributes alien to the Self, and who has then attained, in accordance with the teaching of the scriptures, the knowledge that 'I am Brahman',—how can the Supreme be different from him? If all such attributes as "not gross," † be held to be the attributes of Brahman who is distinct from the Self, of what avail are they, all of them being alien to the Self? If, on the other hand, they are the attributes of the Self, they serve to obliterate the idea of all distinction between the Self and Brahman. The *sruti* ‡ opens with the word 'Brahman' and ends with the word '*A*tman'. Each of the words 'Brahman' and '*A*tman' will find its complete signification only when it includes the connotation of the other, and this is not possible if Brahman and *A*tman were two distinct entities.—(S).

Brahman is the eternal, infinite, independent Consciousness.

(*Objection*):—If so, Brahman being the Self, He is the knower, the agent of the act of knowing. It is a

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* The alleged Vedic command being "Let the mind dwell in the thought that 'thou art That'."—(A)

† Bri Up. 3-8-8.

‡ The passage here referred to is "Tell me Brahman who is visible, not invisible, the Self (*A*tman) who is within all" Bri. Up, 3—4—1.—(A).

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well-known fact that the Self is the knower. "He desired:"* in these words the *sruti* gives us to understand that he who has desire is the knower.† Thus, as Brahman is the knower, it would not be proper to speak of Brahman as knowledge or consciousness.‡ It would also make Brahman non-eternal. If Brahman were knowledge,—*i. e.*, the dhatvartha, the root-sense, the very act of knowing,—then Brahman would be non-eternal. And then Brahman would also be relative or dependent; for, the act signified by the root '*jna*' *to know* depends upon the operation of karakas or accessories of action; and knowledge or consciousness being here the meaning of the root, it is non-eternal and dependent.

(*Answer*):—No; for, as it is not distinct from the essential nature (of the Self), knowledge or consciousness is spoken of as an effect, only by courtesy. Consciousness is the essential nature of the Self (*Atman*); it is not distinct from the Self, and it is therefore eternal. Now to explain: The manifestations—in the form of sound, etc.,—of the buddhi, which is an upadhi of (the Self), and which, passing through the eye and other sense-organs, puts on the forms of sense-objects, are

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* *Bri.* Up. 1·2; 1·4.

† And as shewn in the Tarka-*sastras* or the Sciences of Logic, it is but proper that the Self (*Atman*) is an agent—(S)

‡ As was done before. *Vide ante* p. 242.

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objects of *A*tman's consciousness; and whenever they arise, they become permeated by *A*tman's consciousness; and it is these manifestations of buddhi,—illumined by the *A*tman's consciousness and spoken of as consciousness itself,—which constitute the meaning of the root '*jna*' = to know and are imagined by the undiscriminating men to be the inherent attributes (dharmas) of *A*tman Himself, changing every now and then.

The changes which take place in the buddhi are ascribed to the Self owing to non-discrimination. The Self is not the agent in the act of knowing, because knowledge or consciousness which is the essential nature of the Self is not distinct from Him. It is the buddhi which gives rise to the cognitions, and its agency is ascribed by courtesy to the Witness thereof. For, the buddhi gives rise to v*r*ittis or cognitions permeated by *A*tman's consciousness—all embraced by the consciousness—as sparks of incandescent iron (are permeated by fire). On seeing that these cognitions to which the buddhi has given rise are all set with Consciousness, the ignorant think that Consciousness itself is produced, though It is eternal, immutable (K*u*tastha). What other witness can be cited to prove the ageney of that Witness whose evidence is the only one men have as to the manifestation and obscuration of the buddhi? As Consciousness is unaffected prior to the rise of any particular state of buddhi, so, too, even on the rise of that state, Consciousness remains unaffected, as our own experience proves.—(S) That is to say, there exists no evidence to prove that any change has taken place in Consciousness which witnesses the absence

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as well as the presence of a state of buddhi. The Witness-Consciousness remains unaffected by the state of buddhi while merely witnessing the absence or presence of buddhi's modes.—(A)

As to Brahman's Consciousness, however, it is, like the sun's light or like the heat of the fire, not distinct from Brahman's essential nature (svarupa); nay, it is the very essential nature of Brahman, not dependent on any external cause, inasmuch as it is His own eternal nature. As all beings are undivided from Him in time and space, as He is the cause of time and akasa and all else, as He is extremely subtle,—to Him there is nothing unknowable, however subtle, concealed and remote it may be, whether past or present or future. Wherefore, Brahman is all-knowing. And there is also the following mantra:

> "Without hands, without feet, He moveth, He graspeth; eyeless He seeth, earless He heareth. He knoweth what is to be known, yet is there no knower of Him. Him call they first, mighty, the Man."*

The Sruti further says:

> "Knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from Him that He could know."†

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* *Sveta.* Up. 3-19. † *Bri.* Up. 4-3-30.

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Because Brahman is not different from the Conscious one (Self) and has not to rely (for His Consciousness) on the sense-organs and other instruments of knowledge, we must understand that, though essentially of the nature of Consciousness, Brahman is yet eternal. His Consciousness is not what is connoted by the root (namely, the temporary act of knowing), inasmuch as It is immutable. And for the same reason, Brahman is not the agent of the act of knowing.

Brahman is beyond speech.

For the same reason, Brahman cannot be designated by the word '*jna*na'. On the other hand, by the word '*jna*na' which refers only to a semblance of His (Consciousness) and denotes a state (dharma) of buddhi, Brahman is indicated, but not designated, inasmuch as Brahman is devoid of attributes such as genus (quality, act, etc.), through denoting which words can be applied to things, and inasmuch as the word refers to the same thing to which 'real' and 'infinite' refer.

As Brahman illumines agents and acts, words which designate agents and acts can but remotely indicate the Supreme Brahman; they do not directly designate Him. Brahman's Consciousness, which is inseparate from all, which is immutable and is not different from Brahman, is immanent in all as their Innermost Self.—(S)

Neither can Brahman be designated by the word 'Real.' Being in His essential nature devoid of all

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alien elements, Brahman, when defined as real, is only indicated by the word which denotes the genus or universal of *being* (satt*a*-sam*a*nya) in the external world. Brahman cannot indeed be primarily denoted by the word 'satya'.

Accordingly, in their close mutual proximity, the words 'real,' etc., determine the sense of one another; and while thus shewing that Brahman cannot be directly designated by the words 'real' etc., they serve also to indicate the essential nature of Brahman.

These words, without giving up their own meaning, indicate the nature of the Supreme by eliminating every thing alien to His nature and removing the ignorance which is the root of all illusion. 'Real' and other words used here have different meanings only in so far as they serve to eliminate different ideas such as unreality. When the elimination has taken place, all these words point to the one essential nature of Brahman, which is not therefore a complex idea conveyed by an assemblage of words (v*a*kya).—(S)

Hence the unspeakableness of Brahman by a word, as the sruti declares in the following words:

> "Whence (all) words return without attaining, as also manas."*
>
> "He finds his fearless mainstay in the Unuttered, in the Homeless."†

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* Taitt. Up. 2-4. † *Ibid.* 2-7.

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Hence, too, is He, unlike the blue lotus, not denoted by an assemblage of words.

All such passages as these can have a meaning only when Brahman is of the nature described above.

Thus (the meaning of the words in the definition is as follows): The word 'real (satya)' signifies immutability (*ku*tastha-t*a*), and the word '*jn*ana (knowledge)' consciousness. Consciousness being in itself immutable (and forming the nature of Brahman), the knower, (*i. e.*, the Witness, Brahman) is infinite (ananta), *i. e.*, One.—(S).

'Real,' etc., construed as specifying attributives.

Though in reality there is only one Brahman and no more, still, as associated with up*a*dhis which are unreal, insentient, and limited, three other Brahmans—belonging to the same genus of Brahman as the Real Brahman, but who are respectively unreal, insentient, and limited,—may appear to exist, from the stand-point of an ignorant person. Accordingly, the words 'real', etc., serve to distinguish the Brahman meant here from the other Brahmans.

'Real' etc., construed as defining attributives.

But when the passage is regarded as a definition, it serves to distinguish the one Brahman from the up*a*dhis which belong to a different genus altogether. Elsewhere, for example, the *s*ruti has defined the Infinite (Bh*u*man) by distinguishing It from all ordinary consciousness which is triple (tripu*ti*), *i. e.*, which always comprises the three elements of perceiver, perception and percept. The Chhandogas read as follows:

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> "Where one sees nothing else, hears nothing else, and understands nothing else, that is the Infinite." *

Here the *sruti* teaches that the Infinite is that thing in which the threefold consciousness of one seeing another is absent and thus points to the Reality which is beyond all ordinary experience by distinguishing It from everything else. Similarly, here, too, we may understand that in the words 'real,' etc., the *sruti* defines Brahman to be untinged with unreality and so on by way of distinguishing Him from all that is unreal.

'Real,' etc., define Brahman by mutual government.

Now, when construed as mere (specifying) attributives, the three words—'real,' 'consciousness,' and 'infinite'—combine together by way of governing the meaning of one another and point to the essential nature of Brahman.

To explain: The word 'real,' which means absence of *badha* or liability to prove false, denotes three kinds of reality, namely—(1) Pr*a*tibh*a*sika or pertaining to illusion, (2) Vy*a*vah*a*rika or pertaining to practical or ordinary life, (3) P*a*ram*a*rthika or absolutely true. In the case in which the mother-of-pearl is mistaken for silver, the silver does not prove false so long as the illusion (pratibh*a*sa) lasts, and this sort of reality is therefore spoken of as Pr*a*tibh*a*sika. Earth and other elements of matter, as also the body (*sar*ira) and other material compounds, do not prove false in our con-

* Chhand. Up. 7-24-1.

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sciousness of practical life, and their reality is therefore spoken of as Vyavaharika or pertaining to ordinary or practical life. Not proving false even after the attainment of the knowledge produced by the Vedanta (Upanishad), the reality of Brahman is Paramarthika or absolutely true. The word 'real' applied to the three kinds of reality alike, points here to Brahman, as it is governed—*i.e.*, as its application is restricted—by the words 'consciousness (*jnana*)' and 'infinite (ananta).' The real of the illusory and the ordinary consciousness are neither conscious nor infinite. Even the word '*jnana* (knowledge or consciousness),' applied alike to Consciousness (Chit) and to the *vrittis* or modes of buddhi, points here to Brahman whose essential nature is Chit or Consciousness, since the use of the word is restricted by the words 'real' and 'infinite.' Certainly, unlike Brahman, the buddhi-*vrittis* or states of mind are neither absolutely real (*abadhya*),—*i. e.*, beyond all liability to prove false,—nor devoid of the three * kinds of limitation. The word 'infinite', too, applied alike to the *akasa* which is unlimited in space and to Brahman who is devoid of all kinds of limitation, applies to Brahman alone when its use is restricted by the words 'real' and 'consciousness,' for the reason that *akasa* is neither consciousness nor absolutely real. Thus governing one another, the three words 'real,' 'consciousness' and 'infinite' point to Brahman who is immutable, conscious, and secondless. So the teachers of old say:

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* *Vide ante* pp. 245, 246.

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> "'Real' means immutable, 'jnana(knowledge)' means consciousness, and 'infinite' means one. Thus by the three words is Brahman denoted."

Of the three words, the word "infinite" denotes Brahman by merely excluding all else, whereas the words "real" and "consciousness" refer to Brahman by primarily signifying in themselves immutability and consciousness and incidentally excluding falsity and insentiency (*jadya*) as the Vartikakara has said.* There the Vartikakara has said that the idea of exclusion is not the primary import of the sentence and that it is derived from another source of knowledge. This other source of knowledge is the inexplicability of a coexistence of the pairs of opposites—reality and unreality, consciousness and unconsciousness.

It is true that the relation (here imported) of substance and attribute is not real; still, it does form a gateway to the knowledge of Brahman in His true nature in the same way as a reflection, which is false in itself, leads to a knowledge of the real object, or in the same way as the seeing of a woman in a dream indicates the good that is to come. In so far as from the three adjuncts we thus get a knowledge of the essential nature of Brahman, they constitute a definition of Brahman.

Brahman defined as the Real.

Or, each of these adjuncts is in itself an independent definition of Brahman. The unreal,—namely, ajnana and

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* *Vide ante* p. 248.

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its effects,—being excluded by the word 'real,' there remains one thing alone, the indivisible (akhan*d*a) Consciousness, *i. e.*, Brahman. The attribute of reality, which has thus hinted at the essential nature of Brahman, is itself an effect of aj*n*ana and therefore false; and as such it is excluded by the very word 'real.' The kataka* dust, for example, when dropped into the muddy water, removes the muddiness, and itself disappears. Or, to take another example: a drug swallowed for the digestion of the food already eaten causes the digestion of itself and of the food. It should not be supposed that, as the attribute of reality is thus excluded, it will follow that Brahman is false. For, unreality has been already excluded. On the disappearance of the kataka dust, for example, the former muddiness does not again appear; nor, when the drug has been digested, does the food again become undigested. Both reality and unreality having been thus excluded, the result is to define that Brahman is attributeless. Does any one imagine that such a thing is non-existent? He should not; for then the Thing cannot be Existence (Sat) and the Self (*A*tman). The Chhandogas declare 'Brahman is Existence and the Self.' Having begun with the Reality under the designation 'Existence (Sat)'—in the words "Existence alone, my dear, this at first was"—they read "That is real (satya), That the Self (*A*tman)."† Thus the very thing that is here (in the

* The clearing-nut, a seed of the plant Strychnos Potatorum, which being rubbed upon the inside of the water-jars occasions a precipitation of the earthy particles diffused through the water and removes them.

† Chha. Up. 6-9-4.

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Taittiriya-upanishad) spoken of as 'real' is in the Chhandogya-Upanishad declared to be Existence and the Self. Certainly, Existence cannot be non-existent, any more than light can be darkness. We have already refuted the idea of the non-existence of the Self by citing the bhashyakara's (Sankaracharya's) words.* Moreover, Brahman cannot be non-existent, because He is the basic reality whereon rests the illusory notions of reality, falsity, and so on. There can, indeed, be no illusion without an underlying basic reality. To this end, the Chhandogya-Upanishad first expounds, as the opponent's view, the theory of Non-existence in the words, "On that, verily, some say that Non-existence alone this at first was, one alone without a second; from that Non-existence the existence was born;" then it condemns that theory in the words "How, indeed, my dear, can it be thus?, he said, how can existence be born of Non-existence?;" and then finally it concludes with the theory of Existence, as its own, in the words "Existence alone, verily, my dear, this at first was, one alone without a second."† And this theory alone is consistent with experience. If, on the other hand, Non-existence were the upadana or material cause of the universe, (*i. e.*, if the universe is made up of Non-existence), then the whole universe would present itself to consciousness in association with non-existence,—thus: earth does not exist, water does not exist, and so on. But the universe is not so regarded. Wherefore, Brahman, the Cause of the Universe, is Existence itself. Just as in the Chhandogya are expounded the merits and faults of the

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* *Vide ante p.* 253. † Op. cit. 6-2-1, 2.

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theories of Existence and Non-existence in regard to Brahman, the Cause, so also here in the Taittiriya Upanishad will be expounded the merits and faults of the theories of Existence and Non-existence with reference to Brahman in His aspect as the Inner Self (Pratyagatman):

> "Non-being, verily, doth one become if he doth Brahman as non-being know. Brahman is!—if thus one knows, they then as being Him do know."*

The Kathas also read, "'He exists'—thus alone is He to be known."† Therefore, though actually devoid of the attribute of reality or being, still, as the basic reality whereon rests that illusory notion, Brahman is Being,—Existence itself.

(*Objection*):—If a thing cannot exist in either of the only two possible alternative modes of existence, no other mode of existence is indeed possible. On this principle, we think that it does not stand to reason that Brahman is devoid of both the attributes, reality and unreality.

(*Answer*):—Not so. It is possible, as in the case of a eunuch (napumsaka). A eunuch is neither of the male sex nor of the female sex. So here.

(*Objection*):—The existence of this third class of persons is proved by immediate or sensuous perception.

(*Answer*):—If so, Brahman also is known from the sruti (to be neither real nor unreal.)

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* Taitt. Up. 2-6. †Katha. Up. 6-13.

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(*Objection*):—But, in the words "Brahman is real," the sruti says that Brahman is denoted by the word 'real' and thus admits of the attribute of reality.

(*Answer*):—No, because of the sruti declaring that Brahman is beyond speech in the words, "whence all words turn back."* But the word 'real' which in common parlance is applied to the real of our ordinary consciousness, and which, on the strength of the attribute of such reality falsely ascribed to Brahman, excludes the opposite attribute of unreality, points to the real Brahman, the mere Existence devoid of both the attributes, just as a person extracts by one thorn another that has pierced into his sole, and then, casting aside both, leaves the sole alone. Thus, the definition that 'Brahman is real' is faultless.

Brahman defined as Consciousness.

(*Objection*):—As *jnana* (knowledge, consciousness), Brahman may be concerned in an act. *Jnana* may mean either that by which something is known, or the very act of knowing. In the former case, Brahman becomes an instrument in the act of knowing, and in the latter He becomes an act. But, properly speaking, Brahman cannot be either. "Partless, actionless, tranquil;"† in these words action is altogether excluded. Therefore the definition of Brahman as *jnana* is fallacious.

(*Answer*):—Not so. Like the word 'real (satya),' the word 'consciousness (*jnana*)' also is a *lakshana*, an indicator. The root, in itself, denotes only a mode of mind (buddhi-

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* *Śveta.* Up. 6-19. † Tait. Up. 2-4.

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vritti). Accordingly in the Upadesa-sahasri it is said:

> "The *A*tman's semblance (*abh*asa) is the agent, and the act of buddhi is the meaning of the root. Both these, combined together without discrimination, form the meaning of the word 'knows.' Buddhi has no consciousness, and the *A*tman has no action; so that, properly speaking, neither of these can alone be said to *know*."*

The word '*j*nana' which denotes primarily the buddhi or mind having consciousness reflected in it, and manifesting some sense-object as sound, touch, and so on, ascribes to Brahman the attribute of cognition, with a view first to exclude inertness and insentiency (*j*adatva) from Brahman and then to indicate the true nature of Brahman as devoid of even that attribute, *i. e.*, as the Pratyag*a*tman (Inner Self), as the Eternal Consciousness. All this has been clearly explained by the V*a*rtikak*a*ra.† The *s*ruti says:

> "Sight is indeed inseparable from the seer."‡
> "As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus, indeed, has the Self neither inside nor outside, but is altogether a mass of knowledge."§

In these passages the *s*ruti declares that the Self is one Eternal Pure Consciousness, and it is the actionless Self of

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* Op. cit. (Verse) xviii. 53-54. † *Vide ante* p. 257.

‡ Bri. Up. 4-3-23. § *Ibid.* 4-5-13.

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this nature that is here hinted at by the word '*jnana* (consciousness)'. Therefore the definition that Brahman is Consciousness is free from all faults.

Brahman defined as the Infinite.

(*Objection*) :—The definition that Brahman is the Infinite excludes the three kinds of limitation, so that, it follows that Brahman has the absence of limitation for its attribute. To say, for instance, that there is no pot here on this piece of land is to signify that the piece of land has the absence of a pot for its attribute. Accordingly, the passage cannot point to one Indivisible Essence (akh*anda*-eka-rasa).

(*Answer*) :—When limitation of Brahman by a second thing is excluded, even abh*ava* or non-existence as something distinct from Brahman has been excluded: so that the word 'infinite' first predicates of Brahman an association with abh*ava* or non-existence,—which is itself a product of m*aya*,—with a view to exclude limitation, and then excluding, on the principle of the kataka dust,* even that abh*ava*, it points only to the One Essence, the One Existence. Thus alone can we explain the *sruti* which says elsewhere, "Existence alone, my dear, this at first was." Therefore the definition of Brahman as the Infinite is faultless. Accordingly the V*artikakara* says:

> "As the Self is the womb of time and space,
> as the Self is the All, as nothing else exists, the
> Supreme Self is absolutely infinite.

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* *Vide ante* p. 265.

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"There can be indeed no limitation of the Uncreated Reality by the fictitious. Time and other things (we experience) here are all fictitious, because of the *sruti* 'mere creation of speech is all changing form.'" *

Other definitions of Brahman.

On the same principle of construction that has been adopted in interpreting the expression 'Brahman is real,' we should construe, as forming each an independent definition, such words as 'bliss (*a*nanda),' 'self-luminous (svaya*m*-jyotis),' 'full (p*u*rna),' occurring in the passages like the following:

"Consciousness and *Bliss* is Brahman." †

"There he becomes the *self-luminous* Purusha. ‡"

"*Full* is That, *Full* is This." §

Accordingly, bliss and other attributes should be gathered together in this connection. Such plurality of definitions is due to the plurality of the popular illusions—concerning the nature of Brahman—which have to be removed; and Brahman is not, on that account, of many kinds. It is the Unconditioned (Nir-visesha) alone that all the definitions ultimately refer to.

The principle of the gathering together (upasa*m*hara) of bliss and other defining adjuncts in this connection has been discussed in the Ved*a*nta-s*u*tras III. iii. 11-13 as follows:

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* Tait. Up. V*a*rtika, Brahmavalli, 134—135.

† Bri. Up. 3-9-28. ‡ *Ibid.* 4-3-9. § *Ibid.* 5-1-1.

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(*Question*) :—The Taittiriya-Upanishad describes the Supreme Brahman as 'Bliss,' 'Real,' and so on in the following passages: "Bliss is Brahman;" "Real, Consciousness, Infinite is Brahman." The question is: Is it necessary or not necessary to take into account these attributes of Brahman when studying the teaching of the Aitareyaka and other Upanishads concerning the Supreme Brahman, as contained in such passages as "Consciousness (prajnana) is Brahman?"*

(*Prima facie view*) :—Not necessary, because such attributes are peculiar to the Vidya (upasana) inculcated in that particular upanishad, as in the case of the attributes like "the Dispenser of blessings."—To explain: In the Upakosala-Vidya, Brahman is spoken of as "the Dispenser of blessings," "the Dispenser of Light,"† and so on, while in the Dahara-Vidya, He is spoken of as "one of unfailing desires and unfailing purposes."‡ But the attributes mentioned in the one Vidya are not to be taken into account in the other. A similar assortment should be made here in the case of 'bliss' and other attributes.

(*Conclusion*) :—The two cases are not quite analogous. Since the attributes such as "the Dispenser of blessings" are mentioned where specific courses of contemplation are enjoined (for specific purposes), each group of attributes should be held quite apart from other groups in strict accordance with the injunctions. But the attributes such as 'bliss' are calculated to give rise to a knowledge of Brahman, and, as such, they do not form subjects of injunction.

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* Ait. Up. 5-3. † Chha. Up. 4-15-3, 4. ‡ *Ibid*. 8-1-5.

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Accordingly, since there is no room at all here for injunction pointing to a particular assortment of attributes, and since all of them alike are calculated to lead to a knowledge of Brahman, they should all be taken into account in determining the essential nature of Brahman.

Brahman is unconditioned.

That Brahman is unconditioned has been discussed in the Vedanta-sutras, III. ii. 11-21 as follows:

(*Question*):—Is Brahman conditioned or unconditioned?

(*Prima facie view*):—"This Brahman is four-footed:"* in such words as these the sruti declares Brahman to be conditioned. "Not gross, not subtle:"† in these words the sruti declares Brahman to be unconditioned. Therefore, Brahman actually exists in both ways.

(*Conclusion*):—It is the Unconditioned that is taught in the scriptures, inasmuch as it is the Unconditioned that other sources of knowledge cannot tell us anything about. On the contrary, Brahman, conditioned as the author of the universe, can be known by a process of inference such as the following: the earth and all other things must have a cause because they are effects. Therefore, when in the upasana section the conditioned Brahman is presented for contemplation, the sruti only reiterates the nature of Brahman as ascertainable from other sources of knowledge. But that is not the idea concerning the nature of Brahman which the sruti aims, in the main, to inculcate. We should not, however, suppose that Brahman really exists in both ways, as made out respectively by inference and from the

* Chha. Up. 3-18-2. † Bri. Up. 3-8-8.

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sruti. To say that one and the same thing is both conditioned and unconditioned is a contradiction in terms. Thus, inasmuch as the notion that Brahman is conditioned does not constitute the chief aim of this teaching, it must be a mere illusion; and therefore Brahman is in reality unconditioned. It is this Brahman, the One Indivisible Essence, that is referred to in the passage 'Real, Consciousness, Infinite is Brahman.'

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CHAPTER V.

SUMMUM BONUM.

Having thus explained the nature of Brahman in the first foot (quarter) of the verse which is calculated to unfold the meaning of the aphorism "the knower of Brahman reaches the Supreme," the sruti proceeds to explain, in the remaining portion of the verse, the nature of the knowledge and of the attainment of the Supreme referred to in the aphorism.

" .... यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चिता ॥" इति ॥२॥

2. " ....Whoso knoweth the one hid in the cave in the highest heaven attains all desires together, as Brahman, as the Wise."

He that knows Brahman—of the nature described above—abiding in the cave in the highest heaven attains all desires without any exception: he enjoys all the pleasures that one may desire, he enjoys them all simultaneously, as one with the Omniscient Brahman.

What it is to know Brahman.

(*Objection*):—As one with the knower, the Supreme Brahman cannot be a thing that the knower may seek to attain. And since there is no (knower) other than Brahman,

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how can it be said "whoso knoweth the one hid in the cave," and so on?—(S).

If Brahman and the Self be identical, there can be no knower, nothing knowable, no knowledge. How can there be a knowing of Brahman at all?

(*Answer*):—All statements as to the knowing of Brahman, as to the attainment of all desires, and as to mukti, are figurative. The Vartikakara says:

The knower attains the one who is (ever) attained, by the mere cessation of nescience on attaining to the consciousness of the absence (in Brahman) of unreality and other such attributes as have been set up by his ignorance of (the true nature of) Brahman as real etc. Thus alone does a person come to know (Brahman) though already known; thus alone does the Self come to be liberated though already liberated; thus alone does nescience cease to exist though really it never existed. I can swear thrice to it.* So, with the vision obscured by agency and other attributes ascribed (to the Self) by avidya, one fails to see Brahman in His true nature as real, etc., though He is one's own Inner Self. Wherefore, when on the cessation of avidya the vision is fully open at all times, one devours away all notions of duality such as the knower, and sees the Inner Self (Pratyagatman).—(S)

Just as a person comes to know that he is the tenth man on hearing the statement "thou art the tenth," †

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*i. e., I assert this on the authority of the scriptures which say "One alone without a second" and so on—(A).

† *Vide ante* the note on page 206.

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though evidently the knower, the thing known, and knowledge are not really different from one another, so also, in pursuance of the teaching of the *sruti*, a person may come to know also that he is himself Brahman. So long, however, as he does not know that he himself is Brahman, the illusion that he is a *jiva* does not cease by the mere knowledge of Brahman (the Cause). He should, therefore, know that one's own Inner Self 'hid in the cave' is identical with Brahman.

The Avyakrita as 'the highest heaven.'

The cave (guh*a*, from the root 'guh'=to hide)—the buddhi (the intellect),—is so called because therein are *hidden* all things, such as the knower, knowledge, and the knowable; or because the human ends, enjoyment and liberation, are therein *hidden*. In the buddhi is the highest heaven, *i. e.*, the highest *akasa* (*lit.*, the bright one) known as the Avy*akr*ita, the Undifferentiated. That (the Avy*akr*ita),* indeed, is the highest † *akasa*, because of its nearness to 'Akshara' (the Supreme Brahman) as shown in the following passage :

> "Here, O *Gargi*, in this Indestructible One (Akshara) the *akasa* (Avy*akr*ita) is woven like warp and woof."‡

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* Here follows the reason why *akasa* (vyoman) is interpreted to mean the Avy*akr*ita, not the element of matter known as *akasa*—(A).

† The material *akasa* is low in comparison with the Avy*akr*ita; the latter may, therefore, be spoken of as the highest *akasa*.—(A)

‡ *Bri.* Up. 3-8-11.

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In so speaking of Brahman being "hid in the cave in the highest heaven,"* the *s*ruti refers to the state of things as they are. For, there is no evidence that any one, other than Brahman defined as real, etc., dwells within the buddhi. The devotee, having then (on hearing the teaching of the *s*ruti) completely withdrawn his mind from all things that are not real, etc., enters into what dwells *within* the mind and realises the Self (*A*tman), the Real.—(S).

That is to say, on hearing the teaching of the *s*ruti that Brahman, who is devoid of all conditions of cause and effect, lies hidden in the Avy*a*kr*i*ta, the cause of Buddhi, the devotee who belongs to the highest class of the students of Brahma-Vidy*a*,—*i. e.*, whose mind is turned away from all unreal, insentient and limited objects (which are painful in themselves) completely (*i. e.*, without cherishing the least doubt or misconception regarding their real nature)—first conceives Brahman as the Cause; and then, seeing that all effects as well as their absence (abh*a*va) are mere illusions having no real existence apart from Brahman, the Cause, and seeing also that Brahman, the Cause, is not distinct from Brahman who is neither the cause nor the effect, he comes to the conclusion that the Witness of the buddhi is really none other than Brahman who is the Real, Consciousness, the Infinite, and Bliss.—(A).

Thus, with a view to point out the means of realising the unity of Brahman and the Self, the *s*ruti has taught to us—in the words "hid in the cave, in the highest heaven,"—

* *i. e.*, in the Avy*a*kr*i*ta. The Avy*a*kr*i*ta is Brahman unknown (aj*n*ata). When removed by ignorance from the Self, *i. e.*, when unrecognised as one with the Self, Brahman is called the Avy*a*kr*i*ta and forms the Cause of the whole universe.—(A)

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that Brahman who is beyond all causes and effects, who lies in the Avyakrita,—in the Brahman that abides in the buddhi—as the cause lies in the effect.—(S. & A).

The 'cave' is the five kosas (sheaths of the Self) in their aggregate. So we have elsewhere said:

> "Behind the physical body there is prana; behind prana, there is manas; behind that again is the agent (kartri); behind this again is the enjoyer (bhoktri). This series is the cave." *

The Avyakrita, the cause of these five kosas, is here spoken of as the 'highest heaven.' The nature of the Avyakrita has been described by those who are acquainted with the tradition as follows:

> "The nescience concerning Atman, with a semblance of consciousness in it, is the Avyakrita, the cause of the two bodies (the gross and subtle bodies, the sthula and sukshma sariras)."

And the sruti also shews—in the words "That, verily, the Avyakrita then this was."†—that, before evolution, this whole universe was the Avyakrita. To be the Avyakrita is to be in an unmanifested condition. On account of Its similarity to akasa in so far as both are alike incorporeal (amurta), the Vajasaneyins speak of the Avyakrita as akasa in the Akshara-Brahmana, where Gargi puts a question and Yajnavalkya answers:

(*Question*):—"In what is the akasa (Avyakrita) woven, like warp and woof?" ‡

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* Vedanta-Panchadasi, 3-2. † Bri. Up. 1-4-7. ‡ *Ibid.* 3-8-7.

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(*Answer*):—"Here, indeed, in the Akshara, O *Gargi*, is the *akasa* woven like warp and woof." *

As the cause of the five elements of matter (including *akasa* commonly so called, the air, and so on) this (Avya*kri*ta) *akasa* is the highest. The Supreme Brahman abides in this highest *akasa*. It is no doubt true that the universe including the Avya*kri*ta and the five elements abides in the imperishable Supreme Brahman called Akshara, since the universe is superimposed upon Him who is the basic reality underlying all. Still, the buddhi (intellect) of the seeker of knowledge (realisation) dismisses from its view all external objects of sense (sound, etc.,) and entering within through the annamaya and other kosas up to the Avya*kri*ta, it realises the true nature of Brahman as transcending the universe. It is, therefore, from the standpoint of the one who seeks realisation, that Brahman is spoken of as though He were abiding in the Avya*kri*ta, here spoken of as "the highest heaven."

Or, † the words 'cave' and 'heaven' may be construed as put in apposition to each other. Then the 'cave' is the Avya*kri*ta-*akasa* itself; and being the Cause and the subtlest, the Avya*kri*ta, too, has all things contained within It in the three times (past, present, and future). Within this cave of the Avya*kri*ta, Brahman lies hidden.

Such is the construction put upon this part of the passage by some commentators.—(A).

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* *Bri*, Up. 3—8—11.

† *i. e.*, instead of construing 'cave' and 'heart' as Vyadhikara*na*, as referring to two distinct things, one being located in the other.—(A.)

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They construe 'cave' and 'heaven,' as we have seen, in two ways: (1) as vyadhikarana, referring to two distinct things, to buddhi and (Avyakrita) Brahman respectively, whereof the latter is located as it were in the former, as the cause (such as clay) is located (*i. e.*, is constantly present) in all its effects (such as pot); (2) as samanadhikarana, as referring to one and the same thing, the Avyakrita Brahman being the cave wherein all things are contained, as the effcets are all contained in the cause.—(Tr).

The akasa of the heart as the 'highest heaven.'

Now Sankaracharya proceeds to give what he considers to be a better interpretation:—(A).

But it is proper to understand by "the highest heaven" the heaven or *akasa** of the heart, inasmuch as 'the heaven' is intended as vijnana-anga, as an aid to the realisation or immediate knowledge (of Brahman). That the 'heaven' or *akasa* of the heart is the highest is clear from another passage of the sruti which says:

> "And the *akasa* which is around us is the same as the *akasa* which is within us; and the *akasa* which is within us, that is the same as the *akasa* which is within the heart."†

The (material) *akasa* in the heart is supreme when compared with the *akasa* outside the heart. It is the *akasa* wherein the buddhi rests.—(S)

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i. e., the material (bhuta) *akasa* enclosed in the heart.—(A).

† Chha. Up. 3-12-7, 8, 9.

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The thumb-sized *akasa* which, as all know, exists within the heart-lotus is itself spoken of as 'the highest heaven.' It is but proper to speak of the *akasa* in the heart as the highest one when compared with the *akasa* outside the body and the *akasa* within the body, inasmuch as the *akasa* within the heart is the seat of the samadhi and the sushupti states of consciousness which are free from all pain, whereas the other two are seats of the jagrat (waking) and svapna (dream) states of consciousness. In that *akasa* lies the 'cave,' the buddhi, so called because the triple consciousness—comprising the knower, knowledge and the known,—as well as the jiva's enjoyment and liberation caused respectively by illusion and discrimination, are located in the buddhi.

In the material *akasa* of the heart lies the buddhi (the understanding); and in the buddhi dwells Brahman; *i. e.*, Brahman is manifested in the buddhi.—This interpretation of the passage stands best to reason. For, then, it amounts to saying that as one with the Seer,—with the Witness, with the Self,—Brahman is the Immediate (aparoksha). Otherwise, *i. e.*, if the passage be interpreted to mean that Brahman dwells in the Universal Being (Samashti), *i. e.*, in the Avyakrita or Maya, it would follow that Brahman is remote (paroksha). Then, owing to its remoteness, the knowledge thus imparted cannot remove the illusion of samsara which is a fact of immediate perception. Because the sruti intends to teach that, as one with the Seer or the Immediate Consciousness within, Brahman is immediate, dwelling in every one's own heart, therefore we should understand that the *akasa* of the heart is the 'heaven' here spoken of. Then alone can the sruti impart to us an

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immediate knowledge of Brahman.—(A)

Brahman 'hid in the cave' is one's own Self.

In this 'heaven' of the heart there is the cave, the buddhi or understanding; and there (in the cave) is Brahman hidden; which means that Brahman is clearly perceived through the *v*ritti or state of the buddhi. In no other manner,* indeed, can Brahman be related to any particular time or place, inasmuch as He is present everywhere and devoid of all conditions.

The Self (*A*tman) is spoken of as lying in the buddhi because the idea that the Self is the doer and the enjoyer has arisen from His contact with matter (*i. e.*, with the anta*h*-kara*n*a, the inner sense, the buddhi), or because Brahman is perceived through the state (*v*ritti) of the buddhi free from Tamas and Rajas, as the *s*ruti elsewhere says "By manas alone can Brahman be seen." † The buddhi is spoken of as a cave because those who have turned their mind inward see Brahman quite hidden in the buddhi, beset with k*a*ma and avidy*a*.—(S).

Brahman is said to be hidden in the buddhi because it is in the buddhi that Brahman is perceived. It is, indeed, there that Brahman dwells as the Inner Self. Though Brahman is one's own Self, He is not perceived by those whose minds are directed outward, veiled as He is by k*a*ma, avidy*a* and so on. But He is perceived by those whose minds are turned inward, since in their case the veil of k*a*ma and avidy*a* is torn away.

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* than as being clearly perceived through the buddhi.—(A)

† Bri. Up. 4-4-19.

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With a view to remove the duality involved in the idea that the Supreme Brahman is knowable by the knower, the *s*ruti here teaches that the Knowable is "in the cave in the highest heaven," *i.e.*, in the knower. *—(S).

(*Objection*):—If *j*iva and Brahman, the knower and the Knowable, were identical, then, since *j*iva is a sa*m*sa*r*in, it would follow that Brahman also is a sa*m*sa*r*in, and then nobody would seek to attain Brahman.—(A).

(*Answer*):—He who has been all along treading the path of ends and means, enters at last, in his own Self, the Supreme, who is altogether unrelated to ends and means.—(S).

That is to say, the *j*iva, the sa*m*sa*r*in, who has all along been acting with the hope of attaining svarga and other objects of desire by means of sacrificial rites, realises at last as one with his own Self the Supreme Brahman, who is neither an end nor a means. When even the sa*m*sa*r*in thus ceases to be a sa*m*sa*r*in, where is room for the objection that our interpretation makes Brahman a sa*m*sa*r*in by speaking of His identity with *j*iva who is a sa*m*sa*r*in.—(A).

Attainment of the Supreme Bliss.

What of him who thus realises Brahman?—He enjoys all desires, *i.e.*, all desirable pleasures, without any exception. Does he enjoy them alternately one after another as we enjoy sons, svarga, and the like? The *s*ruti answers: No; simultaneously he enjoys them all

* *i. e.*, again, that Brahman is the same as the Witness and no more, and that the Witness is the same as Brahman and no more.—(A).

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amassed together at one and the same moment in one single consciousness, which, like the sun's light, is eternal and inseparate from the true nature of Brahman, and which we have described as Real, Consciousness and Infinite. This is the meaning of the words "together, as Brahman." The enlightened sage becomes Brahman; and, as Brahman Himself, he enjoys all pleasures simultaneously, not like the man of the world who enjoys pleasures one after another,—his true Self being limited by an upadhi and so forming a mere reflection as it were like the sun's image in water, and partaking of the nature of samsara, while his pleasures are dependent on dharma and other causes, on the eye and other sense-organs.—How then (does he enjoy the pleasures) ?—In the manner mentioned above: he enjoys all pleasures simultaneously, as he is identical, in his true essential nature, with Brahman the Omniscient, the Omnipresent, the Universal Being; while his pleasures are not dependent on dharma and other causes, or upon the eye and other sense-organs.—'*The wise*' means 'the omniscient.' Indeed, nothing short of omniscience can be properly called wisdom. Himself being omniscient and Brahman, he enjoys all pleasures. The word 'iti' (in the original = thus), added to the mantra at the end, is intended to mark the close of the mantra quoted.

So long as the consciousness of agency remains, there can be no enjoying of all pleasures at one moment. Accordingly the sruti says that he enjoys them all as Brahman.

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If the *s*ruti be interpreted to mean that he enjoys all the pleasures along with Brahman,—thus implying duality,—then Brahman would not be one with the Inner Self. It is not even possible to think that the Supreme Brahman, defined as "Real, Consciousness, Infinite" is external to the Self. Since the word 'saha' is a mere particle,* it cannot be contended that the word means 'along with' and nothing else. So, the passage means that the sage who has known Brahman enjoys all pleasures *simultaneously*. When all that is unreal, etc., has been removed by the right knowledge of Brahman, there exists nothing else except the Self (*A*tman). Accordingly, as Brahman, the wise, the sage attains all pleasures at one and the same moment. Nothing else besides the Inner Self is found abiding within the cave of the heart. Wherefore, to him who has realised Brahman (defined as Real, Consciousness, Infinite), Brahman is the same as the Inner Self and none other. To shew that there exists none to be known and attained other than the wise man himself, 'Brahman' and 'the wise' are grammatically put in apposition to each other, thus denoting that the two words refer to one and the same thing. By the one consciousness which admits of no sequence, he comprehends all pleasures occurring in a sequential order, as the *s*ruti elsewhere says:

> "But as to the man who does not desire, who, not desiring (and) freed from desires, is satisfied in his desires, or desires the Self only," etc. †

At the beginning, at the end, and in the middle, the minds

* A particle (nipata) can have more meanings than one.—(*A*)

† Bri. Up. 4—4—6.

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working in all the innumerable bodies are indeed permeated by the one undifferentiated Consciousness experiencing none separate from the Self. Since the knower of Brahman has attained all desires, which are the stimuli of all kinds of activity, he no longer enters on any pursuit whatever, for want of a motive. Avidya is the source of all desires, and all activities grow out of desires. Activity gives rise to Dharma and Adharma, and these give rise to the body which is the seat of evil. Therefore, in the case of the wise sage, immediately on the destruction of avidya follows a complete cessation of all the phenomena (of mind) which are the main-springs of all activity.—(S).

In the words "he attains all pleasures," etc., the *sruti* explains what the attainment of the Supreme is which was spoken of in the aphorism. The knower of Brahman attains simultaneously all pleasures experienced by all beings of life. The man without the knowledge puts on, one after another, bodies of different kinds as the result of his own actions (karma); and then, in the form of *jiva*,—a reflection of his own true Self caused by his connection with the upadhi, like the sun reflected in water,—he enjoys pleasures through the eye and other sense-organs as the Vartikakara has explained above.

(*Objection*):—A mantra in the Mundaka-Upanishad declares the existence of two sentient entities in the body, in the following words:

> "Two beauteous-winged companions, ever mates, perch on the self-same tree; one of the twain devours the luscious fruit; fasting, the other looks on." *

* Op. cit. 3—1—4.

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Of the two, it is the *jîva*, the enjoyer,—limited by the upadhi and forming as it were a reflection of the true Self, and having only one body—who comes by enjoyment; whereas it is by the Witness, the non-enjoyer, the Absolute Consciousness called Brahman, who, as free from all upadhis, is present everywhere,—it is by Him that the whole world of objects of enjoyment is illumined. This is common to the wise and the ignorant alike. Under such circumstances, we ask, on what special ground is it spoken of as the result attained by the wise man?

(*Answer*):—We answer: the wise man, realising that Brahman who illumines all objects of enjoyment is one with himself in his true nature, feels quite happy. But the ignorant man does not feel in that way.

(*Objection*):—Just as the pleasures of all beings are illumined by the consciousness of Brahman, so, too, all the miseries of all beings may be illumined by that consciousness. By this consciousness of the miseries, the wise sage may also feel pain.

(*Answer*):—No, because of the absence of all taint of misery in Brahman, the Witness. Accordingly, the Kathas read:

> "Just as the sun, the eye of all the world, is not besmirched with outer stains seen by the eyes; so, that one inner Self of all creation is never smeared with any pain the world can give, for it standeth apart."

(*Objection*):—Neither is Brahman affected by happiness any more than by misery.

Katha-Up. 5—11.

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(*Answer*) :—True. Brahman is not affected by happiness. But bliss is the very nature of Brahman, as the *s*ruti declares:

"Bliss is Brahman, he knew." *

"Consciousness and Bliss is Brahman."†

Though Bliss is the very nature of Brahman, it puts on the form of a sensual pleasure (vishay*a*nanda) when limited by a state of mind (chitta-v*r*itti). In his longing pursuit after an object of desire, a man feels miserable on failing to obtain it; but when at any time that object is obtained in virtue of a past merit (pu*n*ya), his longing for it ceases, and then his mind is turned inward and thrown into a peculiar s*a*ttvic state (v*r*itti). The mind in that state comprehends a portion of Brahman's Bliss within, and this limited Bliss is called vishay*a*nanda, the sensual pleasure. This is the meaning of the B*r*ihad*a*ra*n*yaka when it says:

"This is His highest bliss. All other creatures
live on a small portion of that bliss."‡

It is these sensual pleasures (vishay*a*nanda)—those small bits of Brahman's Bliss snatched by the s*a*ttvic v*r*ittis and experienced by all living beings from Brahm*a* (the Four-faced) down to the plant—which are here referred to by the *s*ruti in the words "he attains all *desires*". "Desire" here means that which is desired. It is pleasures, not miseries, that are desired by all beings of life. The Brahmavid, the person who has realised Brahman, disregards, in virtue of his right knowledge, all limitations in these pleasures which are due to the v*r*ittis or states of mind; and then he realises as Brahman that residual essence which has been thus liberated from all limitation and whose essential nature is Bliss

* Taitt-Up. 3—6. † Bri-Up. 3—9—28.

‡ Op. cit. 4—3—32.

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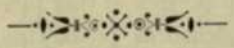
and Bliss alone. Then, he feels happy in the perennial thought that all that is worth achieving has been achieved and that all that is worth attaining has been attained. It is this happiness which distinguishes the wise sage from the ignorant.



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CHAPTER VI.

THE INFINITE AND EVOLUTION.

The relation of the sequel to the foregoing.

The subject-matter of the whole vallí (Book II), expressed in an aphoristic form in the Brahmaṇa passage (Chapter II) "The knower of Brahman reaches the Supreme," has been briefly explained in the mantra (Chaps. III and IV). Again with a view to determine at greater length the meaning of the same passage, the śruti proceeds with the sequel which forms a sort of commentary thereon.

Mantra and Brahmana.

The Veda consists of two portions, Mantra and Brahmaṇa.* The Brahmavallí † falls under the category of Brahmaṇa. Brahmaṇa again is eight-fold. And the eight varieties of Brahmaṇa are enumerated by the Vajasaneyins‡ as follows :

1. *Itihàsa* or story—"Bhṛigu, the son of Varuṇa, once approached his father Varuṇa," § and so on.

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* Mantra and Brahmaṇa are thus distinguished : Mantra is that portion of the Veda which consists of prayers or hymns or words of adoration addressed to a deity or deities and intended for recitation. Brahmaṇa is that portion of the Veda which contains rules for the employment of the mantras at various sacrifices, detailed explanations of these sacrifices, their origin and meaning, with illustrations in the way of stories and legends.

† Or Ánandavallí as Śaṅkarachárya calls it. (Tr).

‡ Bri. Up. 2—4—19. § Taitti. Up. 3—1.

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2. *Purâna* (cosmogony):—the portion treating of sarga and pratisarga, primary and secondary creations: such as "That from which all these creatures are born," etc. *

3. *Vidyâ* or Upasana:—the contemplations, such as are enjoined in the words "Whoso should contemplate these great conjunctions thus declared," etc. †

4. *Upanishad* or instruction in the secret wisdom:—In the Lesson XI (Exhortation) in the *Sikshavalli*, it has been said "This is the secret of the Vedas." ‡

5. *Slokas* or verses:—such as those to be quoted in the sequel of this Book, *Ananda-valli*.

6. *Sûtra* or aphorism—such as "the knower of Brahman reaches the Supreme." §

7. *Anuvyâkhyâna* or a short succinct gloss, such as "Real Consciousness, Infinite is Brahman," etc., ¶ where the words of the sutra are succinctly explained one after another.

8. *Vyâkhyâna* or a clear exhaustive exposition of that point in the anuvyakhyana which needs further explanation. The passage forming the text of the present chapter is a Vyakhyana, because of the evolution (srishti) being described there with a view to explain how Brahman is infinite as declared in the Anuvyakhyana. So the Vakyavrittikara says:

> "Do thou know That which the sruti (first) declares to be infinite, and to prove whose infinitude the sruti then says that the universe is evolved from it."

The evolution which will serve to shew that Brahman is infinite, the sruti describes as follows:

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* *Ibid.* † *Ibid.* 1-3. ‡ *Ibid.* 1-11. § *Ibid.* 2-1. ¶ *Ibid.*

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तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥३॥

3. From That, verily,—from This Self—is *akasa* (ether) born; from *akasa*, the air; from the air, fire; from fire, water; from water, earth; from earth, plants; from plants, food: from food, man.

Brahman is absolutely infinite.

Now, in the beginning of the mantra it has been said "Real, Consciousness, Infinite, is Brahman". How can Brahman be real and infinite?

It has been taught in the mantra that one's own Self is Brahman who is the Real, Consciousness, and the Infinite; who is beyond the five kosas; who is the Fearless; who is described in the *sastras* as invisible" and so on. Then the question arises, how can Brahman be such? —(S) That is to say, like all things which are marked by the threefold limitation, Brahman is also a thing divided from other things, and like them He must be finite, unconscious and unreal. How can Brahman be the Real, Consciousness, and the Infinite?—(A)

We answer: * Brahman is infinite in three respects—

* Brahman being the cause of time, space, and all, He is infinite in all three respects, and as such He is the Real and Consciousness; so that it is now necessary to show first that He is the cause of all; and when it is shewn that Brahman is infinite in all three respects, it will necessarily follow that He is the Real and Consciousness.—(S).

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in respect of time, in respect of place, and in respect of things respectively. *Akasa* for example, is infinite * in space; for, there is no limit to it in space. But *Akasa* is not infinite either in respect of time or in respect of things.—Why?—Because it is an effect (*karya*). † Unlike *akasa*, Brahman is unlimited even in respect of time, because He is not an effect. What forms an effect is alone limited by time. And Brahman is not an effect and is therefore unlimited even in respect of time. So, too, in respect of things.—How is He infinite in respect of things?—Because He is inseparate from all. That thing, indeed, which is seperate from another forms the limit of that other; for, when the mind is engaged in the former, it withdraws from the latter. The thing which causes the termination of the idea of another thing forms the limit of that other thing. The idea of the cow, for instance, terminates at the horse; and because the (idea of) cow thus terminates at the horse, the cow is limited, finite. And this limit is found among things which are separate from one another. There is no such separation in the case of Brahman. He is therefore unlimited even in respect of things.

Here one may ask: How is Brahman inseparate from all?—Listen. Because He is the cause of all things. Brahman, indeed, is the cause of all things,—

* Because *akasa* is the prakriti or material cause of all that exists in space. An effect is, indeed, a part of the cause, and does not exist elsewhere outside the cause.—(S).

† *i. e.*, it is born in time. And *akasa* is not infinite as a thing; for, there are other things besides *akasa*.

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—time, *akasa*, and so on.

(*Objection*) :—Then Brahman is limited by other things, in so far as there are other things called effects.

(*Answer*) :—No, because the things spoken of as effects are unreal. Apart from the cause, there is indeed no such thing as an effect really existing, at which the idea of the cause may terminate; and the *sruti* says: * "(All) changing form (*vikara*) is a name, a creation of speech," etc. (*vide ante p. 241*). So, in the first place, as the cause of *akasa*, etc., † Brahman is infinite in space; for, it is admitted by all that *akasa* is unlimited in space. And Brahman is the cause of *akasa*. From this it may be concluded that (*A*tman) is infinite in respect of space. Indeed an all-pervading thing is never found to arise from that which is not all-pervading. Hence the *A*tman's absolute infinitude in point of space. Similarly, not being an effect, *A*tman is infinite in point of time; and owing to the absence of anything separate from Him, He is infinite in respect of things. Hence His absolute reality.

Since thus the threefold infinitude of Brahman and the unreality of all causes and effects have to be clearly shewn in the sequel, we should understand that it is the true nature of Brahman as real, etc., which the *sruti* expounds in the sequel by way of describing the evolution of the universe,

* What is real or not imaginary cannot be limited by what is imaginary; and that time, etc., are imaginary is shewn in the *sruti* quoted here.—(S)

† and therefore one with all things.

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and that the evolution does not form the main subject-matter.—(S. & A.).

Identity of Brahman and the Self.

"From That": 'That' here refers to Brahman as described in the original aphoristic expression. "From This Self": 'This' here refers to Brahman as subsequently defined in the words of the mantra. From Brahman who has been first referred to in the aphoristic passage of the Brahmana section and next defined in the words "Real, Consciousness, Infinite is Brahman,"—from Him, from Brahman here, from Him who is spoken of as the Self (*A*tman), is *akasa* born.—Brahman is indeed the Self of all, as the sruti elsewhere says "That is real, That is the Self.* And thus Brahman is *A*tman.—From Him, from Brahman who is here in us as our own Self, is *akasa* born.

Since in the words 'the knower of Brahman reaches the Supreme,' the sruti tells us that by mere knowledge of Brahman one attains Brahman; and since the word 'wise' in the expression "as Brahman, the wise," is put in apposition to 'Brahman,' thus showing that Brahman and the wise man are one and the same, we understand that the Self and Brahman are identical. And in the passage we are now construing, 'That' and 'This' are put in apposition to each other; so that, here also, the sruti evidently implies the identity of Brahman and the Self. Indeed the word 'Self' does not primarily denote anything other than our own Inner Self. "From me all this is born; in me it is dissolved in the end; alone I support all this:" these words of

* Chha. Up. 6—8—7.

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the scripture also, speaking of the Self as the cause of the universe, point to the identity of the Self and Brahman, since there cannot be two causes of the universe.—(S).

The Thing spoken of as 'Brahman' and 'Supreme' in the aphorism is here referred to by the word 'That' signifying remoteness. And the Thing spoken of—as 'Real' etc., and as 'hid'—in the verse just preceding the passage we now interpret and forming a sort of commentary on the aphorism is here referred to by the word 'This' signifying proximity or immediateness. 'Verily' shews certainty. These three words imply that the Thing spoken of in the aphorism and the Thing spoken of in the verse are one and the same.

Or,—the word 'That' denoting remoteness (paroksha) points to the Thing in Its aspect as Brahman which is revealed by *Sruti*. The word 'verily' signifies that such Brahman is declared in all Upanishads. The word 'this' implying immediateness (pratyaksha) denotes the aspect of the Thing as one's own immediate consciousness. To make this clear, the word 'Self' is used. The words 'That' and 'This,' put in apposition to each other and referring to one and the same thing, imply oneness (*tadatmya*) of the Self and Brahman. It is this oneness that is signified in the preceding verse by the words 'Brahman' and 'wise' being put in apposition to each other and thus referring to one and the same thing.

Brahman is the material cause of the universe.

That the Supreme Brahman who is the Inner Self of all living beings is the *prakriti* or material out of which the ether (*akasa*), air, and all other born things are made is denoted by the ablative-case-termination 'from.' *Panini*

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says that the ablative denotes the prakriti, the material, of which the thing that is born or comes into being is made up. "*Akasa* is born:" this means that *akasa* passes through birth, is the agent in the act of being born or coming into being. So, the ablative termination signifies that Brahman is the upadana-karana, the material cause, of *akasa*. 'Prakriti' literally means that of which the effect is *essentially made*, and it therefore denotes the material cause, such as clay. It is true that even the potter, the efficient cause, has a share in producing the pot; still, in the production thereof, the potter's share is not so important. The potter, indeed, is not constantly present in the pot produced, in the same way as clay is present. Thus, because of the importance of its share in the production of the effect, the upadana or material cause alone is meant by the word 'Prakriti.'

(*Objection*):—It is *Maya*, not Brahman, that is the material cause of the universe. So the *Svetasvataras* read:

> "*Maya*, indeed, as prakriti man should know,
> and as the owner of *Maya* the Mighty Lord." *

(*Answer*):—The objection has no force, because *Maya* is only a *sakti* or power of Brahman and as such has no independent existence. That *Maya* is only a *sakti* or power of Brahman is declared in the same Upanishad as follows:

> "Of Him is no result, no means of action;
> none like to Him is seen, none surely greater.
> In divers ways His power (*sakti*) supreme is
> hymned, His wisdom (and) His might dwell
> in Himself alone." †

* Op cit. 4—10. † Op. cit. 6—8.

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> "Such men, by art of meditation, saw, in its own modes concealed, the power of the Divine." *

No *sakti* or power can ever indeed detach itself from its seat (*asraya*) and remain independent. Therefore, to say that *Maya*, which is a power, is the prak*r*iti is tantamount to saying that Brahman who possesses that power is the prak*r*iti. The word '*A*tman' in the ablative case here refers to the Paramatman (Supreme Self), the Mahesa (Mighty Lord), the Mayin (possessor of the *Maya*), the prak*r*iti of the Universe. From Him, from the Paramatman who is the Mayin, *akasa* was born. That is to say, it is the Paramatman Himself that is manifested in the form of the *akasa*, air, etc.

The three Theories of Creation.

The upadana or material cause such as clay gives rise to a pot which is quite distinct from clay. The material cause such as milk is itself transformed into curd. The material cause such as a rope, combined with ignorance, turns out to be a serpent. The philosophers of the Nyaya school declare, on the analogy of clay and pot, that the universe comprising earth and so on is newly created out of atoms. (paramanus); whereas the Sankhyas declare, on the analogy of milk and curd, that the Pradhana composed of the gunas,—Sattva, Rajas, and Tamas,—transforms Itself into the universe composed of Mahat, Ahankara, etc. But the Vedantins declare, on the analogy of rope and serpent, that Brahman Himself, the One Partless Essence, the Basic

* Op. cit. 1—3.

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Reality underlying the whole imaginary universe, puts on, in virtue of His own *Maya*, the form of the universe. Of these three theories, the theory of creation and the theory of transformation, the Ârambha-*vada* and the Pari*nama*-*vada*, have been refuted in the *Sari*raka-M*i*m*a*ms*a* (the Ved*a*nta-s*u*tras).

How far the Nyaya theory is right.

How then, it may be asked, to explain the theories propounded by the two great *R*ishis, Gautama and Kapila? We answer thus: The two theories have been propounded to help the dull intellects and refer to secondary or minor evolutions (avântara-s*r*ish*t*is). The Great *R*ishi, Gautama, taught the creation of earth, etc., out of the atoms, with a view to impart instruction concerning jîva and *Is*vara to him who, following the views of the Lok*a*yatas or materialists, identifies himself with the body; who, not knowing that there is a self distinct from the body and going to svarga or naraka, does not observe the Jyotish*t*oma and other sacrificial rites; and who, not knowing that there exists *Is*vara whom he should worship, does not practise the contemplation of *Is*vara which leads him to Brahma-loka. *A*k*a*s*a*, time, space, and atoms having been once evolved from the Supreme Brahman, the First Cause, the process of further evolution from that point may correspond to the account given by Gautama and others of his school. How is the Ved*a*ntin's theory violated by it? So far, the M*a*y*a* theory is not vitiated by it, inasmuch as Gautama's false theory—false because it is dr*i*sya, an object of consciousness external to the Self—has been generated by the very M*a*y*a* which gives rise to the illusion of s*a*ms*a*ra of wonderful variety in all beings of life from Brahm*a* down to plants.

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How far the Sankhya theory is right.

On the same principle,—it may perhaps be urged,—the Evolution described in the Vedanta (Upanishad) is also an illusion. We admit that it is an illusion, and it is the very object of the Vedanta to teach that the whole creation is an illusion. Just as Gautama's endeavour is to teach to the duller intellects (mandadhikarins) that there is a soul distinct from the body who is the doer of actions and who is capable of going to svarga, so the great sage, Kapila, taught the Sankhya-sastra with a view to impart to men of average intellect (madhyamadhikarins) a knowledge of the Conscious Atman,—the mere Witness, free from agency and attachment of every kind,—and thus to prepare them for Brahma-jnana. In the Sankhya-sastra, Evolution in some of its later stages prior to the Evolution of atoms is described in order to enable the student to distinguish between Chit and Achit, Spirit and Matter. Where there is Brahman alone who is the One Partless Essence, Maya sets up two distinct things such as chit (sentient) and jada (insentient), sets up many individual souls distinct from one another, and sets up Gunas such as Sattva, Rajas, and Tamas. The subsequent process of evolution may correspond to the account given in the Sankhya system.

Similarly, the Saivagamas treat of the evolution of eleven tattvas or principles prior to the evolution of the twenty-five described in the Sankhya, with a view to clear the conception of Isvara, the object of all worship.

All accounts of Evolution contribute only to a knowledge of Brahman.

The Sruti, however, has here described just a little of the Evolution beginning with âkâsa, only by way of illustra-

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tion. An exhaustive description of the evolution is indeed impossible and is of no avail. This description of evolution is intended as a means to the knowledge of Brahman, and this purpose is served by a description of even a part of the evolution. That the evolution serves as a means to the knowledge of Brahman is declared by Gau*d*apâdâchârya in his memorial verses on the Mâ*nd*ûkya-upanishad as follows:

> "Evolution as described by illustrations of earth, iron, sparks of fire, has another implication; for, they are only means to the realisation of the Absolute; there being nothing like distinction." *

No contemplation or knowledge of evolution in itself is declared anywhere as a means to a distinct end. Nowhere does the *s*ruti say "Let a man contemplate evolution;" or "the knower of evolution attains to well-being." Hence it is that all accounts of evolution given in the *s*ruti, the *sm*riti, the *a*gama, and the purâ*n*a have been accepted by the Vârtikakâra:

> "By whatever account (of evolution) a knowledge of the Inner Self (Pratyagâtman) can be imparted to men, that here (in the Vedic Religion) is the right one; and there is no one (process)fixed for all." †

There can be no rule that, of the various dreams seen by many, a certain one alone should be accepted and not the rest. Let us not discuss more, lest we may say too much.

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* Op. cit 3—15. † Bri. Up. *V*artika, 1-4-402.

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Unreality of Evolution.

Seeing that Brahman is inseparate from all, changeless, one, neither the cause nor the effect, it is not possible to maintain that evolution takes place in the Supreme Brahman Himself. All things other than Brahman should—because of that very fact of their being other than Brahman—be regarded as effects. And since Bahman is not the cause,† there can be no cause of evolution. If the cause of evolution lies in the very essential nature of Brahman, then since Brahman's presence is constant, the universe must be constant,—which cannot be; for (every thing that is born has its birth in time and space, and) there cannot be another time and another space in which that time and that space can have their birth.—(S).

Evolution (of the universe from Brahman) was not (in the past), because Brahman is not of the past; and Brahman was not of the past because He is the cause of time.—(S) That is to say, Brahman, the alleged creator, is unrelated (asanga) to anything else and is therefore unrelated to the time past. And unlike pots, etc., Brahman is not conditioned or limited by time. Such association with time as is implied in the statement that He is the cause of time is a mere *maya*.—(A). And the evolution (of the universe from Brahman) will not take place in the future, since (Brahman) is not of the future; and He is not of the future because no change can ever arise in Brahman. Evolution does not take place in the present because *A*tman is ever secondless and immutable. Therefore, from the standpoint

† i.e., since Brahman is eternal and immutable (*Kuta*stha)-(A)

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of the real state of things, the evolution of the universe from Brahman never was, nor is, nor is yet to be. It is quite as meaningless to speak of the evolution as having taken place in the past or as taking place now or as yet to take place in the future, as it is meaningless to speak of an atom as a camel. Therefore avidy*a* alone is the cause of the evolution.—(S.)

The universe, again, must have been existent or non-existent as such before its birth. It could not have been non-existent, since then it could have no cause. If the universe were non-existent, how could there have been that relation between it and the cause, in virtue of which the universe should come into being? Neither could the universe have existed as such prior to its birth; for there would be nothing new in the effect. Moreover, birth, destruction and other changes to which all things in the universe are subject cannot themselves be subject to birth, destruction and so on, and must therefore be eternal and immutable; for, to speak of the birth of birth involves the fallacy of infinite regress (anavasthâ): which is absurd.-(S&A)

As the triple time (past, present and future) has its origin in avidy*a*, it cannot be the cause of the universe. For the same reason, neither Karma nor Devas, nor *Is*vara, nor anything else can be the cause. The birth of the universe, its continuance (sthiti) and its dissolution, all these occur every moment. The *s*ruti indeed declares that the creator (kart*ri*) generates the universe by his mind and acts. As a moon is generated by the eye-desease called timira, so is aka*s*a born of Brahman tainted with avidy*â*, which has neither a beginning nor a middle nor an end. What is thus evolved cannot stand even for a single moment:

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whence its permanence? To the deluded vision it appears permanent like the serpent generated by avidya out of the rope. He who is attacked by the eye-desease (timira) thinks of the moon-light born of it as something external to himself; similarly one looks upon the (universe) evolved (out of the Self) as distinct from the Self—(S).

Akasa.

Akasa is that thing which has sound for its property and which affords space to all corporeal substances.

The *akasa* thus evolved out of the material cause (upadana)—namely, Brahman combined with *Maya*,—partakes of the nature of both Brahman and *Maya*. Brahman has been described as Real, and this means that Brahman is Existence; for, having started with the words "Existence alone, my dear, this at first was," the *sruti* concludes "That, the Existence, is Real." * *Akasa* partakes of (the nature of Brahman as) Existence, inasmuch as it presents itself to our consciousness as something *existing*. *Maya* means wonder; for, when houses, mountains, etc., are swallowed by a juggler, people say "this is *maya*." Just as the appearance of a reflected image of the vast expanse of heaven in an imporous mirror of solid bell-metal is a wonder, so the appearance of *akasa* in Brahman is a wonder, it being inconceivable how *akasa* can make its appearance in Brahman who is impenetrable, who is the pure essence of Bliss and Bliss alone, who is Real, Consciousness, and Infinite. Since none but a juggler can swallow houses and mountains, others call it a wonder; similarly, since none of the *jivas* can create *akasa* and other things which have been created by *Isvara*, those things are a wonder to us.

* Chha. 6.

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In so far as *akasa* is thus something wonderful, it partakes of the nature of *Maya*. But the power of *akasa* to afford space to all (corporeal) things constitutes its own peculiar nature. "*Akasa* is a wonderful thing affording space:" in this form *akasa* presents itself to our consciousness as partaking of the nature of Brahman and *Maya*. And it has sound for its property. The echo heard in mountain-caves etc., is supposed to be inherent in *akasa* and is therefore said to be the property of *akasa*.

Evolution by Brahman's Will and Idea.

The will (*kama*) and idea (*sankalpa**) alone concerning the evolution of *akasa*—which, as has been shewn above, has mere sound for its property and affords space to all corporeal substances — pertain to the Brahman endued with *Maya*. His will (*kama*) takes the following form, "I will create *akasa*." His idea (sankalpa) is the thought "let *akasa* (of the said description) come into being." Brahman being devoid of mind, it is true that no idea in the form of a mano-*vritti* or mode of mind is possible. Still His *Maya*, the unthinkable power (achintya-sakti), transforms itself nto the two *vrittis* or modes called *kama* and sankalpa, will and idea. That in virtue of His unthinkable power (sakti) all experience is possible for Brahman though He is devoid of sense-organs is declared by the *sruti* in the following words:

> Without hands, without feet, He moveth,
> He graspeth; eyeless He seeth; (and)
> earless He heareth." †

All acts (karmas), which were done by sentient creatures in a former evolution and were then unripe, remain during

* = the imagining † *Sveta*-Up. 3—19.

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the time of pralaya (dissolution of the universe) in the Brahman endued with *Maya* and slowly ripen. When the acts become ripe, He creates the world in order that the creatures may enjoy the fruits of those acts. This has been declared in the Tattvaprak*asika*, a digest of the teaching of the *Saiva-Agamas*:

> "Out of mercy to all living beings who have been wearied in sa*ms*ara, the Lord brings about the Great Dissolution of all things for the repose of those very beings. Again, in virtue of their acts having become ripe, the Supreme Lord, out of mercy to the souls (pasus), brings about creation and fructifies the acts of the emboided beings."

Therefore, owing to the ripeness of the acts of living beings, there arises in the Supreme Lord a desire to create and an idea (sankalpa=the imagining) of the things that are to be evolved in the creation. The things that are to be evolved come into being just in accordance with the will and the idea of the Lord. Accordingly, the Parama*t*man, the Supreme Self, is described in the *s*ruti as "One whose desires are true, whose ideas are true." Such being the case, all the things come into being one after another exactly as He thinks of them.

Vayu (the air.)

Thence, *i.e.*, from *akas*a, comes into being V*a*yu, the air, with two properties, the property of touch which is its own, and the property of sound belonging to *akas*a already evolved.

Of these elements such as *akas*a, each is said to be

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possessed of one, two or more properties according as it is the first, second, and so on, in the order of evolution; for, on the principle that every effect is pervaded by cause, each of the succeeding elements is pervaded by the element or elements preceding it in the order of evolution. The air (*Vayu*) is not born of the *akasa*, because the latter is a mere effect (*karya*). The air (*Vayu*) is born from *Atman* assuming the form of *akasa*. Therefore it is from *Atman* that the air takes its birth. The same is true in regard to the birth of other elements.—(*S*)

From Brahman associated with *Maya* and having put on the form (*upadhi*) of *akasa* which was first evolved, the air was born. *Maya* and Brahman are the cause of all things and, as such, are common to all, and therefore it is on account of the special relation of the air to Brahman's *Upadhi* of *akasa* as its proximate invariable antecedent, that the air is declared to be born of *akasa*. The property of the air is touch which is neither hot nor cold. To carry away is the function of the air just as it is the function of *akasa* to afford space. In the air, also, the attributes of its cause are all present. The attribute of existence expressed in the words "the air exists" pertains to Brahman. That peculiar nature of the air which is not found in other things and is therefore strange is an attribute of the *Maya*. The noise made by the air blowing on the sea-shore and other places is the attribute of sound pertaining to *akasa*.

The sound which inheres in *akasa* as its property is present in the air, etc., and the undiscriminating person ascribes it to the air itself, and so on, just as a person ascribes all the attributes of a garland to the serpent when

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he has mistaken the garland for the serpent (S. 115).

Fire.

In the same way we should interpret the other passages, such as "from the air, the fire is born," and so on.

From the air was born fire having three attributes, composed of the two preceding attributes and (the attribute of) colour which is its own.

Luminosity is the special property of fire, and its function is to illumine. In this case also, the existence of fire is the attribute of Brahman ; its strangeness as something distinct from all other things is the attribute of *Maya*. The "*bhug bhug*" sound of the blazing fire is the attribute of *akasa*. It is hot to the touch : this is the attribute of the air. Now the touch and the sound of the fire are peculiar, distinct from the touch of the air and the sound of *akasa* ; and this peculiarity causes wonder and is therefore due to *Maya*.

Water.

From fire was born water with four attributes, comprising its own attribute of taste and the three preceding ones.

The special property of water is sweet taste. The attributes of the cause are also present in it. Thus, water *exists*. Owing to liquidity which distinguishes it from all the rest, it is something strange. In a current of water flowing through rocky river-beds the "*bul* ! *bul* ! " sound is heard. It is cold to the touch and white in colour.

Earth.

From water earth came into being, with five attributes, comprising smell which is its own and the four preceding attributes.

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From water, of the nature described above, was born earth. Smell is its special property. Earth *exists*. It is something strange on account of its solidity which distinguishes it from all the rest. By contact with a corporeal substance the "*kata*! *kata*!" sound is produced. It is hard to the touch. It is of various colours, black, green and so on. Its taste is sweet and so on.

Thus has been described the evolution of the five elements of matter from *akasa* to earth.

Primary elements are only five.

(*Question*):—The Kaushitaki-Up. (3-8) speaks of ten bhuta-matras or elements of matter. How is it that here the sruti speaks of only five?—(A)

(*Answer*):—There are only five primary elements of matter such as *akasa* mentioned above. Nothing else, we deem, exists besides the five elements, of which all causes and effects are made up.—(S)

Brahman is not made up of matter.

Though earth is possessed of the four attributes pertaining respectively to *akasa* and so on, yet it is not itself present in those four elements. Similarly though the whole universe is made up of Brahman, still Brahman is not made up of the universe.—(S)

Thus has been established the proposition declared above, that Brahman is Real, Consciousness, Infinite and Secondless, and that in Him nothing else is experienced.—(S)

Evolution of material objects.

From earth plants were born; from plants, food; and from food, transformed into semen, was born man

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(purusha) with a form composed of the head, hands and so on.

Plants, food and man are formed of matter. Their evolution here stands for the evolution of the whole universe of material objects comprising mountains, rivers, oceans and so on. Though the bodies of cattle and the like which are born of sexual union are all 'formed of food' (anna-maya), still owing to the importance of the human being as one qualified for the path of knowledge and works, the sruti has here spoken of man among others. The importance of man is thus declared in the Aitareyaka:

> "But in man the Self is more manifested, for he is most endowed with knowledge. He says what he has known, he sees what he has known, he knows what is to happen to-morrow, he knows heaven and hell. By means of the mortal, he desires the immortal; thus is he endowed. With regard to the other animals, hunger and thirst only are a kind of understanding. But they do not say what they have known, nor do they see what they have known. They do not know what is to happen tomorrow, nor heaven and hell."

Evolution of the Viraj and the Sutra.

In declaring the evolution of matter and material objects the sruti tacitly implies the evolution of the Viraj whose body is made up of material objects in the aggregate. So, the Vartikakara says:

Then came into being the Virâj, the manifested God,

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whose senses are Dis and other (Devatâs or Intelligences), who wears a body formed of the five elements (quintupled = panchîkṛita), and who glows with the consciousness "I am all." And prior to the evolution of the Viraj must have occurred the evolution of the Sûtra *; for, the Viraj could come into being after the Sûtra had come into being. The sruti elsewhere speaks of the Sûtra as the basis of the Viraj; and therefore, since the evolution of the Viraj is here mentioned, the evolution of the Sûtra also must have been meant here. Moreover, the sruti will speak of the Intelligence (i. e., the Sûtra) in the words "Intelligence increases sacrifice;" and this shows that the evolution of the Sûtra also is implied here. Further the sruti will refer to the Sutra as "Life, sight, hearing, mind, speech," distinguishing Him from "food (anna)" † etc., and will also enjoin the contemplation (upasana) ‡ of the Sutra in the words "Intelligence, as Brahman the eldest, do all the Gods adore." Here "Intelligence" cannot refer to the mere act (of knowing) since a mere act cannot be an object of contemplation and cannot be qualified as 'Brahman the eldest'. Neither can it refer to the individual soul, because one cannot contemplate oneself. Nor does the word denote Brahman, the first cause, because the first cause cannot be spoken of as Intelligence (Vijnâna). Therefore, the word 'Intelligence' denotes the Sutra and it is the contemplation of the sutra that is there enjoined. As the sutra will

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* The Sutratman (the Thread-Soul), the Cosmic Intelligence, the Hiranyagrabha, having for His upadhi or vehicle the totality of the subtle bodies.

† 3—1 ‡ 2—5

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be thus spoken of as an object of contemplation, the evolution of the *Sutra* is also implied in this connection. Piror to the evolution of the Viraj (the effect) the *Sutra* remains undifferentiated from the one Existence, the Paramatman, the Cause of the *Sutra*; and, therefore, though an effect, the *Sutra* does not manifest Himself as an effect. After evolving the effect (the Viraj) as clay evolves the pot, the *Sutra* becomes as it were the effect. That is to say, in the form of the Viraj the *Sutra* becomes visible. But as long as the effect is not evolved, the *Sutra* is prajnana-ghana, pure and simple consciousness; i. e., He abides as a mere potentiality of intelligence and motion (vijnâna and kriyâ) in Brahman, the first cause, because of the absence of a vehicle through which to manifest Himself as the Universal Intelligence or as individual Intelligences, as Samashti or Vyashti. When conditioned by the effect (Viraj), the *Sutra* manifests Himself as the Universal Intelligence and the individual Intelligences—(S. & A.).

Akasa is not unborn.

The evolution of *akasa* from Brahman has been discussed as follows, in the Vedanta-*sutras* (II. iii. 1—7).

(*Question*) :—The question at issue is, whether *akasa* is eternal or has a birth.

(*Prima facie view*) :—The *sruti* says "From Him, from This here, from the Self, is *akasa* born." The *akasa* here spoken of is eternal and has no birth. For, it is hard to make out the three necessary causes of its birth,—namely, the *samavâyin* or material cause, the *nimitta* or efficient cause, and the *asamavâyin* or other accessory causes. But the *sruti* speaks of it as having been born from *Atman*

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simply because it possesses the attribute of existence like those things which are admitted to have been born of *Atman*. Therefore the *akasa*, which has neither a beginning nor an end, is not born.

(*Conclusion*):—All Upanishads proclaim aloud, as if by beat of drum, that, the one Thing being known, all else is known. This dictum can be explained only if *akasa* also is born of Brahman and, as such, is one with Brahman in the same way that the pot is one with clay; but not otherwise. Moreover, *akasa* must have a birth because it is separate from other things, like a pot etc. The proof of its separateness from other things lies in the well-marked distinction between it and the other things such as the air. Against this it may perhaps be urged that Brahman is distinct from other things and yet has no birth. We answer that Brahman is one with all and that it is not possible to shew that He is distinct from anything whatsoever. And, moreover, the sruti speaking of the birth of *akasa* will be respected if we maintain that it has a birth. As to the contention that it is impossible to make out the three necessary causes of its production, it is wrong to say so, because, though according to the Nyaya theory of *new* creation (*arambha-vada*) the three causes are necessary, they are not necessary according to the theory of illusion (vivarta-vada). On these grounds we maintain that *akasa* is born from Brahman, the Cause.

The air is not unborn.

In the Vedanta-sutra (II. iii. 8) the question of the birth of the air is discussed as follows:

(*Question*):—Is the air (vayu) eternal, or is it born of anything else?

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(*Prima facie view*):—It is only in the Taittiriyaka that the air is spoken of as born from *akasa*. And this birth is only figurative, inasmuch as, when treating of creation, the Chhandogya speaks of the birth of fire, water, and earth, but not of the air. It may be asked, how can the Taittiriya passage be regarded as figurative in direct contravention to the well-recognized principle that omission in one place cannot render nugatory what is expressly declared in another place? In reply we say that the passage should be understood in a figurative sense because it contradicts another statement of the *sruti*. In the Brihadaranyaka, for instance, it is said "This Intelligence (Devata) whom we speak of as Vayu never vanishes". * Because the destruction of Vayu is thus denied in the *sruti*, and because the denial of destruction is incompatible with birth, we maintain that the air is unborn.

(*Conclusion*):—It is true that the Chhandogya does not speak of its birth; still, on the same principle † on which we understand in one place the attributes mentioned in another place though they are not expressly declared in the former, we may regard the birth of the air as declared in the Chhandogya, seeing that all that is said in the Taittiriyaka have to be understood in the Chhandogya. As to the statement of the *sruti* that *Vayu* never vanishes, it should not be construed quite so literally. Occurring in a section devoted to upasana or contemplation, it only serves to extol the Intelligence (Devata). All the arguments, too, by which the birth of *akasa* has been established apply to the present case alike. It should not be supposed that, as having been evolved from *akasa*, the air is not comprehended

* Op. Cit. 1—5—22 † *Vide ante* pp. 46-47.

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in Brahman and that threfore by knowing Brahman we cannot know the air; for, it will be shewn in the sequel that Brahman Himself takes the form of every antecedent effect and so forms the cause of the succeeding effect: so that, here too, as having assumed the form of *akasa*, Brahman Himself is the cause of the air. We therefore conclude that the air has a birth.

Brahman has no birth.

(Ved*a*nta-s*u*tra II. iii. 9).

(*Question*):—Now the question arises, has Brahman a birth or no birth.

(*Prima facie view*):—"Existence alone this at first was." * The Existence here spoken of, i. e., Brahman, must have a birth, because all causes must have a birth, as for instance *akasa*.

(*Conclusion*):—Brahman, the Existence, has no birth; for, it is hard to conceive a cause that can produce Brahman. In the first place non-existence cannot be the cause, because of the denial "how can existence be born of non-existence?" * Neither is existence itself the cause of Existence; how can a thing be the cause of itself? Nor can *akasa* or the like be the cause of Existence; for, *akasa*, etc., are themselves born of Existence. And as to the induction that every cause must have a birth, it is invalidated by the *s*ruti "That One, the Self here, is great and unborn." † Therefore Brahman, the Existence, has no birth.

How fire is evolved from Brahman.

The Ved*a*nta-sutra (II. iii. 10) discusses the birth of fire as follows:

(*Question*):—"It created fire:"* in these words the Chhan-

* Chha, 6-2. † Bri Up. 4-4-22.

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dogya speaks of fire as born of Brahman, while the Taittiriya declares fire to have been born of the air. There arises the question, Is fire born of Brahman or of the air?

(*Prima facie view*):—The Taittiriyaka passage admits of the interpretation that fire comes *after* the air, and it may therefore be concluded that fire is born of Brahman.

(*Conclusion*):—The word 'born' occurring in a previous sentence has to be understood in the sentence "from the air, fire;" so that the sentence cannot but mean primarily that fire is evolved from the air as its material cause. By harmonising the Chhandogya and the Taittiriyaka statements, we arrive at the conclusion that it is out of Brahman assuming the form of the air that fire is evolved.

Water is evolved from Brahman.

With reference to the evolution of water, the Vedantasutra (II. iii. 11) discusses the question as follows:

(*Question*):—Is water born of Brahman, or of fire?

(*Prima facie view*):—It is true that both the Chhandogya and the Taittiriyaka upanishads declare that water is born of fire. But we cannot accept this statement, since two things so opposed to each other as fire and water, which can never coexist with each other, can be related as cause and effect.

(*Conclusion*):—Though the quintupled (panchikrita) fire and water of our sensuous perception are opposed to each other, still we should not suppose that the unquintupled (a-panchikrita) fire and water, which are beyond our sensuous perception and which are therefore knowable

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through the *s*ruti alone, are opposed to each other. Further, we see that increase of heat produces perspiration. Therefore, as taught in the two upanishads, water is born out of Brahman assuming the form of fire.

'Food' means earth.

The Chh*a*ndogya says, "they (waters) created food." * This statement has been discussed as follows in the Veda*n*ta-s*u*tra (II. iii. 12):

(*Question*):—What does 'food' mean? Does it mean the element of matter known as earth, or does it mean the eatable things such as barley?

(*Prima facie view*):—In common parlance the word 'food' is used in the latter sense.

(*Conclusion*):—The word 'food' means here the element of matter called earth, inasmuch as it occurs in a section treating of the evolution of the maha*bh*u*t*as or primary elements of matter. Further, the sruti says: "The red colour of burning fire is the colour of fire, the white colour of fire is the colour of water, the black colour of fire is the colour of food." † It is mostly in earth, not in barley or rice, that we meet with black colour. And the parallel teaching is expressed in the Taittir*i*yaka in the words "from water, earth." On the strength of this parallelism, we may interpret 'food' to mean earth. It should not be urged that this interpretation is not warranted by the etymology of the word 'anna' (what is eaten); for, the element of earth and food being related to each other as cause and effect, they are looked upon as one. Therefore the word 'food' here signifies earth.

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* Op. cit, 6–2–4. † Ibid. 6—4—1.

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Brahman is the essential cause of all evolved things.
(Vedanta-sutra, II. iii. 13)

(*Question*) :—In settling the various points discussed above, it has been assumed that every effect is evolved from Brahman Himself who assumes the form of the effect preceding. The question we now propose to discuss is: Is it the *akasa*, the air, etc, that produce their effects? or, is it Brahman assuming the form of the *akasa*, the air, etc., that produces the effects?

(*Prima facie view*):—The first of the two alternatives appears to be reasonable. In the words "from *akasa*, the air is born; from the air, fire," and so on, the sruti declares that from the *akasa*, etc., unassociated with Brahman, the succeeding things are evolved.

(*Conclusion*):—In the words "He who is within controlling the *akasa*," * "He who is within controlling the air," * the sruti denies the independence of the *akasa*, etc. Similarly in the words "the light saw" † "the waters saw," † etc., the sruti teaches that light, etc., are creators endued with thought; and this power of thinking is not possible in the insentient things which are quite independent of the intelligent Brahman. Wherefore the cause of every thing is Brahman Himself assuming the form of *akasa* etc.

Dissolution occurs in the reverse order of Evolution.
(Vedanta-sutra II. iii. 14.)

(*Question*) :—Does the dissolution of things take place in the same order in which they are evolved, or in a different order?

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* Bri. Up. 3—7 † Chha. 6—2.

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(*Prima facie view*) :—The order in which the evolution of things takes place being once defined, the same order must apply to the process of dissolution.

(*Conclusion*) :—If it be held that the cause is dissolved before the effect, it would follow that the effect will remain for a time without its material cause: which is absurd. On the other hand, the Pur*a*na says:

> "O God-sage, the world-basis, namely, earth,
> is dissolved in water, water is dissolved in fire,
> fire is dissolved in the air."

Thus the reverse order of evolution is equally well defined in the Pur*a*na as the order in which dissolution takes place. We conclude therefore that dissolution takes place from earth upward, the order of evolution being reversed here.

No Self-contradiction in the Sruti as to Evolution.

(Ved*a*nta-S*u*tra, II. iii. 15.)

(*Question*) :—Is the foregoing order of evolution contradicted or not by the following passage of the *s*ruti:

> "From Him rise life, mind, and all the senses,
> æther, air, fire, water, and earth supporting
> all." *

(*Prima facie view*) :—The order of evolution from *akas*a downwards is violated by the order given in this passage wherein pr*a*na, etc., are said to have been evolved prior to àkás*a*, etc.

(*Conclusion*) :—"For, truly, my child, mind comes of earth, life comes of water, speech comes of fire." † In these

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* M*u*nd*a*ka-up. 2-1-3. † Chh*a*. 6-5-4.

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words, the *s*ruti declares that pr*a*n*a*, etc. are things composed of the elements of matter. They should accordingly be classed with the elements of matter, and therefore there can be no reference here to any special order of their evolution. Moreover, the passage quoted above from the Mu*nd*aka does not mean any particular order at all. There is no word or particle in the passage signifying order, as there is in the Taittir*i*ya passage, "*from a*k*a*s*a* is born the air" and so on; whereas the Mu*nd*aka passage is a mere enumeration of things evolved. Hence no contradiction between the two passages.

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CHAPTER VII.

MAYA AND ISVARA.

Maya described.

Maya is the upadana or material cause of the whole universe which is made up of elements of matter and material objects, from *akasa* down to man. Being itself the material cause, *Maya* makes Brahman also, in whom it inheres, the prakriti or material cause. The peculiar nature of *Maya* is clearly described in the Nrisimha-Uttara-Tapaniya-Upanishad in the following words :

> *" And Mâyâ is of the nature of darkness (Tamas), as our experience shows. It is insentient ; it is ignorance itself; it is infinite, void, formed of 'this,' pertaining to This here, and revealing It eternal. Though ever non-existent, Mâyâ appears to the deluded as if it were one with the Self. It shows the being and non-being of This here, as manifested and unmanifested, as independent and dependent. **

To explain : †

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* Op. cit. 9.

† A clear explanation of this passage is given by Vidyaranya in his commentary on the Upanishad, as also in the Chitradipa, the sixth section in the Vedanta-Panchadasi. The accompanying explanation is derived from both.—(Tr.)

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Maya as a fact of common experience.

Maya is of the nature of Tamas,—darkness, nescience (ajnana). The proof of its existence lies in our own experience, as the sruti itself declares. So the common question—how can ajnana inhere in Brahman who is pure consciousness?—is answered by an appeal to our own experience. The association of Brahman (Consciousness) with Maya or Avidya (nescience) is a fact of experience, and there is no use putting the question. "It is insentient (jada), it is ignorance;" in these words the sruti appeals to the facts of our experience to prove the existence of Maya. All objects other than the Chit or Consciousness, such as pots, are insentient; and this insentiency of the external objects is none other than the insentiency experienced in sushupti. When intellect fails to perceive a thing, people call it ignorance (moha). 'I am ignorant;' 'This is ignorant;' the ignorance which manifests itself in this form is none other than the ignorance which supervenes the Self in the state of sushupti (deep dreamless sleep); and the ignorance of the sushupti state, too, is a fact of every one's experience. Thus, the insentient and delusive Maya is experienced by all people in their ordinary life. As all persons, from the most intelligent down to children and cowherds, experience the Maya, it is said to be infinite, i. e., universal. Likewise, the ignorance of the sushupti state is all-comprehending; and there is nothing which does not come within the sweep of ignorance even in the waking state. Ignorance (moha) is therefore infinite (ananta). The infinite insentient Maya, of the nature of ignorance, is thus a fact of every man's experience, and therefore the teaching of the sruti that Maya is the cause of the universe is not opposed to

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experience. And it is with a view to give us to understand the non-duality of Brahman that the *s*ruti teaches that the whole universe is nothing but M*a*y*a* (a strange inexplicable phenomenon), of the nature of Tamas (darkness) or avidy*a* (nescience)

Maya as inexplicable.

Though M*a*y*a* is a fact of every one's experience, it is not real, because, from a rational point of view, it is inexplicable (anirvachan*i*ya), as the *s*ruti has described it in the words "Then it was not 'asat,' it was not 'sat.'"* We cannot say that it is 'a-sat', that it does not exist: because it is present before consciousness. Neither can we say that it is 'sat,' that it exists: because it is denied in the *s*ruti in the words "there is no duality whatever here".†—M*a*y*a* is inexplicable from another point of view. In the state of dreamless sleep there is in us no other light than the self-luminous Chit or Consciousness, and M*a*y*a* is experienced as inhering in that pure Consciousness, as we have already seen. We are at a loss to explain how the insentient M*a*y*a* can thus inhere in pure Consciousness (Chit).

Maya as a non-entity.

It is from the stand-point of wisdom (vidy*a*) or right knowledge that M*a*y*a* is declared in the *s*ruti to be a non-entity (tuchchha); for, in the vision of the enlightened, M*a*y*a* is ever absent.

It is in this M*a*y*a* or Avidy*a* experienced in the sushupti that the whole universe, everything comprised in the vast Evolution, is contained in the form of v*a*san*a*s or latent tendencies and impressions. Thus M*a*y*a* is of three kinds differing with the three stand-points of view. It is at all times *non-existent*, a mere *void* (tuchchha), from the stand-

* Taitt. Bra. 2.8.9. † Katha-Up. 4.11.

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point of the *s*ruti, which represents the right knowledge of the enlightened. It is *inexplicable* from the stand-point of reason. It is a *fact* from the stand-point of ordinary experience.

Maya is rooted in the pure Atman.

(*Objection*) :—Where does the root of this M*a*ya or Avidy*a* lie? It cannot be in *j*iva, because *j*iva is subservient to Avidy*a*, he being a creature thereof. The question is, wherein,—prior to the evolution of *j*iva and other things in the universe—does M*a*ya rest? and what is that thing which being an object (vishaya) of Avidy*a*,—i. e., which being unknown,—*j*iva and other things in the universe come into being? Neither in *I*svara is M*a*ya rooted; for, He is omniscient in Himself and a product of Avidy*a*. *

(*Answer*) :—Yes; for the reasons adduced above, M*a*ya is rooted neither in *I*svara nor in *j*iva. On the other hand, it pertains to This here; it is rooted in the pure Chit, in the Absolute Conciousness, which shines forth self-luminous to the whole world in the sushupti, constituting the basis as well as the object of Avidy*a* whereon rests all differentiation of *j*iva and *I*svara.

Maya tends to make Atman the more luminous.

It is no doubt evident from the fact of every one's experience expressed in the words "I do not know myself", that aj*n*ana or nescience is primarily rooted in the *A*tman alone, in the Absolute Consciousness, and that it is this Absolute Consciousness which being primarily unknown, the universe presents itself to Consciousness. This relation, however, of

* That is to say, Isvara as distinct from *j*iva is a being evolved from Chit by Avidy*a*.

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Atman to Avidya never really detracts in the least from His purity: on the other hand, like clarified butter poured into the fire, it only tends to increase His luminosity as its Witness.

(*Objection*):—Then, as the blazing fire burns up the clarified butter, *Atman* may burn up Avidya; so that there can be no Avidya at all?

(*Answer*):—Yes: Avidya is ever non-existent.

(*Objection*):—Then, how is it that Avidya is spoken of as the cause of the universe?

(*Answer*):—Though Avidya is really non-existent, the ignorant, who cannot discriminate, imagine that it exists and that it is one as it were with the *Atman*. The non-existent appears to the ignorant as if it were existent. From the stand-point of the ignorant, therefore, Avidya may be spoken of as the cause of the universe.

Maya differentiates Atman into jiva and Isvara.

Maya or Avidya reveals the 'being' or existence of Consciousness,—the locus as well as the object of Avidya,—by way of constituting the object witnessed by Consciousness and thus enabling Consciousness to shine forth, notwithstanding that the pure Consciousness cannot in Itself be spoken of either as being or non-being in the ordinary sense of these terms; while, in the case of the ignorant, Maya renders Consciousness non-existent by veiling It. When Consciousness is manifested, it is a being; when It is unmanifested it is a non-being. The Absolute undifferentiated Consciousness, existing by virtue of Its own inherent power, becomes manifested by contact with Avidya, by way of bringing that Avidya into light, just as light diffused in

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space becomes manifested by bringing corporeal objects into light. Though Consciousness is self-luminous, still It becomes unmanifested when the insentient preponderates,—such being the very nature of Avidy*a*. According as *A*tman is manifested or unmanifested, He is independent or dependent, He is the *Is*vara or a jiva. *A*tman is independent with reference to M*aya* in so far as, while able to manifest Himself, He makes it appear to exist and contributes to its creative power, (arthakriy*a*kar*i*n) . And *A*tman becomes dependent on M*aya* when Consciousness appears to be subordinate to the M*aya* which abides in Him, and as a result the Self is identified with the M*aya* itself. Thus the One Consciousness appears in the differentiated form of *j*iva and *Is*vara, according as It is or is not associated with ahank*a*ra (egoism) .

Maya and the Universe.

M*aya* exhibits the being and non-being of the universe by evolution and involution, by unrolling and rolling in, like a cloth with painted pictures. M*aya* is dependent, inasmuch as it is not perceived apart from Consciousness. It is also independent because it brings about a change in the Self who is unattached. It converts *A*tman, who is immutable and free from attachment, into the universe, and has also created *Is*vara and *j*iva out of a semblance of Consciousness.

Maya as a wonder-worker.

Without affecting at all the Immutable Self (K*ut*astha) M*aya* creates the universe and all. There is here naught that is surprising to us, since it is in the very nature of M*aya* to bring about the impossible. Just as liquidity is an inherent property of water, heat of fire, hardness of stone, so also the achievement of the impossible is an

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inherent property of *Maya*. It is not due to external causes. One's mind is filled with astonishment at a juggler's phenomenon so long only as one does not know that it is caused by the juggler; once it is known, one rests satisfied that it is a mere *maya*.

All questions arise against those only who maintain the reality of the universe. No question can arise against *Maya* because it is itself a question, a wonder. If you raise a question against this question itself, I raise another question against your question. Wherefore the question should be solved, but it should not be attacked by a counter question. *Maya*, which is a wonder by its very nature, is a question by itself; and all intelligent persons should, if they can, try and find a solution for it.

The Universe is a Maya.

(*Objection*):—That the universe is a *Maya* has itself yet to be made out.

(*Answer*):—If so, we shall proceed to determine it. Let us first see what sort of a thing that is which we call *maya* in common parlance. That which presents itself clearly to our mind, but which it is not possible to explain,—people apply to that the term *maya*, as for instance, the indrajala, the phenomenon produced by a juggler. Now, the universe clearly presents itself to our consciousness; but its explanation is impossible. Therefore the universe is a mere *Maya*, as you may see if you view the matter impartially.

Even if all learned men were to join together and proceed to explain the universe, ignorance stares them in the face in some one quarter or anotner. What answers, for instance, can you give to the following questions?—How are the body, its sense-organs and the rest produced from semen?

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How has consciousness come to be there?—Do you say that such is the very nature of semen?—Then pray tell me how you have come to know it. The inductive method of agreement and difference fails you here; for there is such a thing as sterile semen. "I know nothing whatever:" this is your last resort. It is for this reason that the Great Ones regard the universe to be a magic. On this the ancients say: "what else can be a greater magic than that the semen abiding in the womb should become a conscious being endued with various off-shoots springing from it such as hands, head and feet, and that the same should become invested with the marks of infancy, youth, and old age following one another and should see, eat, hear, smell, go and come?" As in the case of the body, so in the case of the fig seed and tree and the like. Ponder well. Where is the tiny seed, and where is the big tree? Therefore rest assured that the universe is a *maya*. As to the Tarkikas (logicians) and others who profess to give a rational explanation of the universe, they have all been taught a severe lesson by Harshamisra and others. Manu says that those things which are beyond thought should not be subjected to argument, and it is indeed impossible to imagine even in mind how the universe has been produced. Be assured that *Maya* is the seed endued with the potentiality of producing what is unthinkable. This seed, *Maya*, is alone present to consciousness in sushupti or deep dreamless sleep.

Various views as to the origin and purpose of Creation.

The *Svetasvataras* speak of the Mahesvara, the Great Lord, as one who owns this *Maya* and excercises control over it. That He is the creator is also declared by the

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*Svetas*vataras in the following words:

> "From that, the magic Master (*Mayin*) brings this all; in this another by His magic power (*Maya*) is held in bonds." *

As to the origin and purpose of Creation, Gau*da*pa*da*cha*r*ya states in his memorial verses on the M*and*u*k*ya-Upanishad the various views on the subject in the following words:

> "Others who contemplate on Creation deem it an expansion (vibh*u*ti). By others Creation is supposed to be of the nature of a dream (svapna) or m*aya*. 'Creation is a mere will of the Lord;' thus has been Creation determined (by some). Those who contemplate on Time think that all beings proceed from Time. Some say that Creation is for the sake of pleasure; others hold that it is for sport. It is the inherent nature of the Shining One (Deva): what desire can He have who has attained all pleasures?" *

To explain: * Several views are held as regards the nature and purpose of Creation. One view is that the *Is*vara creates the world with the view of manifesting His own glory as the Lord of the Universe, *i.e.*, with a view to shew how great and mighty He is. This and other views to be explained below as to the nature and purpose of Creation are advanced only by those who study evolution, whereas those who study the Absolute Truth lay no stress on evolution. The *s*ruti says that "It is the Lord who by His *Maya*

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* Op. cit. 4—9. * Op. Cit. i. 7-9.

* The explanation is taken from the commentaries of *Sa*nkara-Charya, Ânandagiri and Vidyâranya.

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shines in all the various forms." † A juggler, for instance, projects the magical thread in space (*akasa*); and thereby ascending into the air, weapons in hand, he goes far beyond our ken, is there hacked by the sword into pieces in battle, falls down in pieces on earth, and again rises up alive in the presence of the spectators; but these spectators do not care to find out the truth or otherwise of the *maya* and the phenomenon produced by the *maya*. Similarly, here, the three states of consciousness, namely, sushupti, (deep sleep), svapna (dream) and jagrat (waking state), are like the magic thread projected in space by the juggler. The reflections of *A*tman in these states, called respectively the Prâjna(wise), the Taijasa(luminous), the Visva(penetrating), and so on, may be compared to the juggler who appears to ascend into the air by the magic thread. Entirely distinct from the thread and from the man who ascends by it is the juggler (*maya*vin), the real personage who has all the while been standing invisible on the earth, veiled by his *maya*; and like him is the Supreme Reality, the Fourth One lying beyond the three states of consciousness. Consequently, those *A*ryas (noble persons) who seek liberation take to the study of the Supreme Reality alone, not to the fruitless study of Creation. Therefore the various views here referred to are the theories held by students of evolution.

Accordingly, there are also persons who hold that Creation is, like a dream, a casual manifestation, occurring in the absence of enquiry; and there are others still who hold that evolution is a *mayâ*, the sole purpose being the exhibition of a wonder-working power. These two theories are to be distinguished from the siddhanta or othodox Vedantic view.

† Bri. Up. 2-5-19.

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The things seen in a dream have a real counterpart in the waking consciousness; and as such they may be real in one sense. Similarly the *maya*, inhering in the magical stone or the like which is a real substance, may be so far real in one sense. According to the orthodox view, the universe has not even this much of reality in it.

A fourth view as to the nature of Creation is that it is controlled entirely by the mere will (*ichchha*) of the *Is*vara. When many dishes of sweet viands are placed before a man, it depends entirely on his own choice as to which one or more dishes he will partake of. So also here. *Is*vara's will is unfailing, unobstructed. A pot, for instance, is a mere act of the potter's will and nothing more; for, he first forms within in his mind an idea of what its image and form and name ought to be and then produces the thing in the external world. So the *Is*vara's creation is His mere thought and nothing more. Such is the view of Creation held by some Theists.

Others, again,—namely, the jyotir-vids, the students of astronomy,—maintain that Time, not the *Is*vara, is the cause of the universe, the *Is*vara remaining quite an indifferent impartial spectator. Trees put forth flowers and fruits at particular seasons of the year, so that this budding forth and ripening of fruits depends upon time. Similarly the manifestation of the universe depends on Time.

Thus various views are held as to the origin of the universe. Divergent views prevail even as regards the purpose of Creation. According to some, God creates the universe for His own enjoyment, in the same way that a man engages in agriculture or commerce for his own enjoyment; while according to some others, God engages in the creation of

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universe for mere sport, just as a man plays at dice or engages in other games as a matter of diversion.

Orthodox theory as to the nature of Evolution.

Last comes the orthodox theory of the Vedanta. Evolution is the very nature (svabhava) of the Divine Being, and is a creation of Maya which is inherent in Him, and which, as has been already shewn, is a fact of universal experience. Just as Brahman is, in His essential nature, Real, Consciousness, and Bliss and nothing else, so birth, existence, and destruction of the universe are natural to Brahman endued with Maya; so that no specific purpose need be sought for, as He is devoid of all desire. This is the orthodox theory.

The two theories as to the purpose of Creation just discussed are false. "What desire can He cherish who has attained all pleasures?" Thus does the Teacher (Gaudapadacharya) set aside the two views regarding the purpose of Creation.

Or it may be that here the Teacher sets aside all the foregoing theories in the words, "what desire can He have who has attained all pleasures?" But for Maya, the Supreme Self who is in possession of all pleasures can never be supposed to think of evolving the universe with the object of manifesting His own glory and lordly power. The universe created out of maya and dream cannot but be of the nature of maya and dream; and the words 'maya' and 'dream (svapna)' denote what is unreal. Neither is it ever possible for the Supreme One, who is essentially Bliss and Bliss alone, to cherish a desire (ichchha) or to engage in a voluntary act. Being never subject to any change in Himself, He can never cherish a desire or engage in a voluntary act. To Brahman unaffected by

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Maya, no pleasure or sport can be ascribed. Therefore all creation by the Lord is a mere illusion (maya).

Now as to the theory that all beings proceed from Time (kala). The rope appears to be a serpent in virtue of its own nature, owing to our ajnana, i. e., when we are ignorant of its real nature; similarly the Supreme manifests Himself as akasa and so on by virtue of His own inherent power, owing to Maya or our ignorance of His true nature. The sruti nowhere declares that Time is the cause of all beings, whereas it expressly declares that akasa is born from the Self.

Isvara is the Dispenser of the fruits of actions.

(*Objection*) :—It is the former acts (karmas) of sentient creatures which generate the bodies in which those creatures reap the fruits of their acts. Of what avail is the Isvara spoken of?

(*Answer*):—Not so; Isvara alone is the Dispenser of all fruits of actions as has been established in the Vedanta-sutras III. ii. 38—41. There the point is discussed as follows:

(*Question*) :—Is it the act (karma) itself that dispenses its fruit, or is it the Isvara worshipped by means of the act?

(*Prima facie view*) :—An act is no doubt of only a temporary duration. It does not, however, according to the ritualistic school of Jaimini, disappear altogether without generating something new called *apûrva*, which may be supposed to be either a form put on by the act after it has disappeared from view, or a form put on by the effect prior to its manifestation at a subsequent period. And through this apurva the act done, which to all appearance is tempo-

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rary, may itself produce the effect. To maintain therefore that *Is*vara is the Dispenser of fruits involves a needless assumption.

(*Conclusion*):—The ap*u*rva of karma is insentient in itself and has therefore no power to dispense the fruit of the act just in accordance with its specific nature and magnitude. In our own experience we see no such power possessed by an act of service, which is insentient. Therefore it should be admitted that, as it is the king to whom service is rendered that dispenses the fruits of the service, so it is *Is*vara worshipped by works that dispenses the fruits of the works. Certainly, this view involves no needless assumption; for, *Is*vara is revealed in the Vedas and is therefore not an assumption. That *Is*vara alone is the dispenser of the fruits of good and bad deeds, of dharma and adharma, and that He alone impels men to those acts is taught by the *s*ruti in the following words:

> "For, He makes him, whom He wishes to lead up from these worlds, do a good deed; and the same makes him, whom He wishes to lead down from these worlds, do a bad deed."*

On the contrary, as *Is*vara is thus proved by proper evidence, it is the objector's position that involves a gratuitous assumption, the alleged ap*u*rva being nowhere spoken of in the *s*ruti. Hence the conclusion that *Is*vara who is worshipped by works is the dispenser of the fruits of those works.

Isvara is both the efficient and the material cause of the universe.

That *Is*vara is both the efficient and the material cause of

* Kaus. Up. 3-8.

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the universe has been established in the Vedanta-sutras I. iv. 23-27, as follows:

(*Question*):—The Upanishads teach that Brahman is the cause of the universe. The question is: Do they teach that He is the mere efficient cause of the universe? or that He is the material cause as well?

(*Prima facie view*):—He is only the efficient cause of the universe. For, in the words "He thought" the sruti refers to His having thought of the universe to be evolved. Certainly the thinking of the effect to be produced makes Him the mere efficient (nimitta) cause.

(*Conclusion*):—"He thought, 'may I be born manifold:'" in these words the sruti declares that the Thinker Himself becomes manifold by being born in various forms. Therefore, Isvara is the upadana or material cause as well. Further, the sruti declares that the One Brahman being known, the whole universe, though not taught, becomes known. That is to say, to know the One is to know all. This dictum can be explained only if Brahman is the material cause of all; for, then, it is easy to justify the dictum on the ground that the universe is evolved from Brahman. If, on the contrary, Brahman were the mere efficient cause of the universe, all things comprised in the evolved universe would be distinct from Brahman; how, then, could one be said to know all by knowing Brahman? Therefore the sruti means that Brahman is the material as well as the efficient cause of the universe.

No self-contradiction in the Upanishads as to the Brahma-vada.

In the Vedanta-sutras (from I. i. 5 to I. iv 13) it has

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been shewn that all the Upanishads teach, in one voice, that Brahman is the material as well as the efficient cause of the universe. This interpretation has been justified in the Vedanta-sutras I. i. 14-15, by way of explaining all apparent self-contradictions on the subject.

(Question) :—Are we right or not in construing thus the Vedanta teaching as to the Cause of the universe?

(*Prima facie view*):—It would seem that this interpretation is not right; for, the Upanishads are full of self-contradictions and cannot be regarded as a pramana or right source of knowledge at all. The Taittiriya-Upanishad, for instance, teaches that Brahman creates akasa, etc., whereas the Chhandogya-Upanishad teaches that He creates light,etc. In the Aitareyaka it is said that He begins His creation with "these worlds," while the Mundaka-Upanishad teaches that He starts with the creation of prana and so on. Thus there are self-contradictions in the teachings of the Upanishads as to the things created by Brahman. Even their teaching as to the nature of the Cause involves a self-contradiction. The Chhandogya speaks of the Cause as Existence in the words "Existence alone this at first was," whereas the Taittiriyaka speaks of it as Non-existence in the words "Non-existence verily this at first was," and the Aitareyaka says that the Self is the Cause, in the words "The Self, verily, this at first was, one alone." Owing to such self-contradictions as these, it is not right to maintain that an harmonious self-consistent doctrine as to the Cause of the universe can be made out from the teaching of the Upanishads.

(*Conclusion*) :—Granted that a difference exists in the teaching of the Upanishads as to the things created such as

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ākāsa, and also as to the order in which they are created. *Ākāsa* and other created things are mentioned in the Upanishads not for their own sake, but solely with a view to impart a knowledge of Brahman. On the other hand, there is no difference whatever in the teaching of the Upanishads as to the nature of Brahman, the Creator of the universe, who forms the main subject of discourse. Brahman spoken of in one place as Existence is designated in another place as the Self (*Ātman*) with a view to teach that Brahman Himself is in the form of the *jīva* or Ego in all. When the *śruti* speaks of the Cause as Non-existence, it refers to the Avyākṛita, the Undifferentiated, but not to an absolute Non-existence; for, elsewhere, in the words "How can existence come out of non-existence?" the *śruti* expressly teaches that Non-existence cannot be the Cause. All the apparent self-contradictions thus admitting of an easy explanation, we are right in maintaining that the *śruti* teaches in one accord that Brahman is the Cause of the universe.

The Upanishads do not support other doctrines of Cause.

In the Vedānta-*sūtra* I. iv. 28, the same interpretation that we have put upon the teaching of the Upanishads as to the Cause of the universe has been upheld by way of shewing that the *śruti* does not lend any support to the doctrine that the atoms, etc., are the cause of the universe.

(*Question*):—Does the Upanishad anywhere teach that, like Brahman, the atoms, the void (*śūnya*), and the like are

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the Cause of the universe? Or does it teach everywhere that Brahman alone, and nothing else, is the Cause?

(*Prima facie view*):—The *s*ruti teaches also that atoms, etc., are the Cause of the universe, for, it illustrates the Cause by the example of a fig seed. To explain: In the sixth adhy*a*ya of the Chh*a*ndogya-Upanishad, where one Udd*a*laka instructs his pupil *S*vetaketu, the former refers by way of illustration to fig seeds which hold mighty trees in their womb, with a view to shew how the vast external universe of gross physical objects is comprehended within the one subtle principle. From this we may understand that the *s*ruti means that atoms (param*a*nus), corresponding to the fig seeds in the illustration, are the Cause of the universe. And the void (*su*nya) also is directly declared to be the Cause of the universe in the words "Non-existence this in the beginning was." * The theories of Nature (svabh*a*va) and Time are also referred to in the words "Svabh*a*va, the inherent nature, is the cause, as some sages say; Time as some others hold." † Therefore the *s*ruti supports those theories also which respectively maintain that atoms, etc., are the Cause of the universe.

(*Conclusion*)—The dictum that, the One being known, all is known, cannot be explained in the light of nihilism (*su*nya-v*a*da) or other theories. The *su*nya and the like being incapable of producing Brahman, Brahman cannot be known by knowing the void (*su*nya) and the like. The illustration of fig seeds and so on can be explained on the ground that Brahman, who is beyond the ken of the senses, is very subtle. It has been said ‡ that the word "non-

* Taitt. Up. 2-7-1 † *S*veta 6-1. ‡ *Vide ante* p. 338

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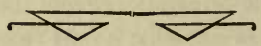
existence" denotes the Avy*a*kr*i*ta or the Undifferentiated, devoid of name and form. Nature (svabh*a*va) and Time theories are referred to in the *s*ruti only as theories which should be rejected. Hence the conclusion that Brahman alone, as taught in the *s*ruti, is the Cause of the universe,—not the atoms, or the like.



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CHAPTER VIII.

ON THE DEFENSIVE.

Defence of the Vedic Doctrine.

In the Vedanta-sutras (in the Pada i of the Adhyaya II) all objections raised against the doctrine of Brahman,—which has been made out in the First Adhyaya as the one taught by all Upanishads in one voice,—on the ground that it is opposed to the smritis or teachings of some individual sages and to the logic of experience, have been answered in thirteen disquisitions (adhikaranas), all of which together form a defence of the foregoing exposition of the Vedic doctrine. The first disquisition has been digested as follows:

The Veda versus the Sankhya system.

(Vedanta-sutras II. i. 1-2).

(*The opponent*):—The Vedic doctrine of Brahman should make room for the Sankhya teaching; for, as the Sankhya teaching would otherwise have no scope at all, it must prevail as against the other. Of course the Sankhya doctrine has been promulgated for the express purpose of teaching the nature of things as they are; it has nothing whatever to do with Dharma, *i. e.*, with the teaching of what one has to do; and therefore, if the teaching of the Sankhya system be set aside even in that matter, then it would have no scope at all. If, on the other hand, the teaching of the Veda, which treats of Dharma as well as Brahman, be set aside so far as it concerns one of them, namely, Brahman, even

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then it will have ample scope, so far as it treats of Dharma. Accordingly, it is but proper that the Vedic doctrine of Brahman should give in to the Sankhya teaching, inasmuch as otherwise the latter would have no scope at all; whereas (as shewn above) the Vedic teaching can afford to make room for the other.

(*The Vedântin*):—As against the foregoing, we hold as follows: It is not right that the Vedic teaching should be made to give in to the Sankhya doctrine; for, the latter has been falsified by the institutes of Manu and the like which speak of Brahman as the Cause of the universe. The institutes of Manu and the like are indeed more authoritative, inasmuch as they are based on the Vedic texts now extant, while Kapila's doctrine has no such basis. Certainly, we know of no Vedic text whatever supporting the doctrine that Pradhana is the Cause; and it has been already shewn that all extant Vedic texts point to Brahman as the Cause of the universe. Hence the impropriety of making the Vedic doctrine give in to the Sankhya teaching.

The Veda versus the Yoga system.

(Vedanta-sutras II i. 3)

(*The opponent*):—The Yoga doctrine is the science taught by Patanjali. The eight-stepped yoga therein taught is taught in the extant Vedic texts also. In the *Svetasvatara*-Upanishad, for instance, yoga is taught at great length. Further, yoga is a means to knowledge; for, in the words "with the sharp and subtle mind He is beheld"* the sruti declares that the one-pointedness of mind which can be

* Katha. Up. 3-12

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accomplished by yoga is a means to the immediate realisation of Brahman. Hence the authority of the science of Yoga. And this science teaches that Pradhana alone is the Cause of the universe. Therefore the Veda should make room for the Yoga doctrine.

(*The Vedântin*):—Indeed the Yoga doctrine is an authority so far as it is concerned with its main aim, which is to teach the eight-stepped yoga; but it is no authority as regards the non-Vedic theory of Pradhana, which lies away from the main aim of its teaching.—To explain: Having started with the words "Now commences the teaching of yoga," the science then defines yoga in the words "yoga is the restraint of the modifications of the thinking principle", and expounds yoga at great length in the sequel; so that the main aim of the science is yoga. The science does not, on the other hand, start with Pradhana and the rest as the main subject of its teaching. When in the second section which is devoted to an exposition of yama, niyama, and other steps on the path of yoga, the author explains the evil, the cause of evil, its abandoning, and the means of abandoning it, he makes a casual mention of Pradhana, etc., as taught in the Sankhya. Pradhana does not therefore form the main subject of its teaching. Hence no necessity for the Veda giving in to the Yoga doctrine.

The Veda versus the Sankhya reasoning.

(Vedanta-*sutras* II. i. 4—11).

(*The opponent*):—It should give in to the empirical reasoning such as the following: The insentient universe cannot have been born of Brahman who is intelligent; for the one

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is of quite a different nature from the other. What is quite opposed to another cannot be born of that other; as for example, the buffalo is not born of the cow.

(*The Vedántin*):—The dictum that the cause and the effect are of the same nature fails in the case of scorpions and hair. We know that the scorpion, a sentient organism, is born of cow-dung which is insentient, and that an insentient thing such as hair is born of the human organism which is sentient. Therefore no dry reasoning independent of the Veda can take a final stand in any matter. Accordingly one of the teachers has said:

> "A thing inferred with ever so great a care
> by logicians however expert is quite otherwise
> explained by other and greater experts." *

Therefore, the Vedic doctrine cannot be set aside on the strength of the specious argument based upon the distinction between Brahman and the universe.

The Veda versus empirical reasoning generally.

(Vedanta-sutra II. i. 12).

(*The opponent*):—Granted that the Vedic doctrine cannot be set aside on the strength of the Sankhya and Yoga systems and their logic. There are, however, other systems, those of Kanada, Buddha and so on; and the Vedic doctrine will have to give way to their teachings and their logic. Kanada, a Maharshi, a great sage, has taught that the atoms (paramanus) are the cause of the universe, and supports this theory by the following argument: All things produced are produced out of smaller parts; a cloth,

* Sloka-Vartika.

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for instance, is produced out of threads; and all molecules are things produced; therefore they must have been produced out of things which are smaller in magnitude. And Buddha, again, who is an incarnation of Vishnu, teaches that the universe has come out of abhava or non-existence and supports that view by logic: Every existing thing is preceded by its non-existence; the dream-world, for instance, is preceded by sushupti or dreamless sleep. Wherefore, the Vedic doctrine should give in to the mighty systems of Kanada and the like.

(*The Vedántin*):—As against the foregoing we argue as follows: When even the Sankhya and Yoga doctrines, treating of Prakriti, Purusha and other things, and which are incidentally here and there cited by the authors of the Puranas,—by the crest-jewels of Vedic teachers,—have been set aside as weak and unwarranted so far as their teaching as to the Cause of the universe is concerned, much more readily should we set aside as weak and unwarranted the theories of Kanada and the like which are ignored by all wise teachers. Certainly, nowhere in the Puranas,—the Padma, the Brahma and the like,—is the theory of atoms and molecules cited even incidentally. On the contrary, in the words "One should not honor, even by a word of mouth, the sceptical rationalists and hypocritical devotees," * such systems are altogether condemned. As to the generalisation that all produced things are produced out of smaller parts, it does not apply to illusion (vivarta); for, we see mighty trees on a distant mountain-top giving rise to the illusory idea of the very minute tip of the grass-blade. Even as to the inference that the universe has come

* Vishnupurana, 3—18—101.

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out of non-being, the example of the dream-world cited above does not warrant the general proposition that every produced thing is preceded by its non-existence; for sushupti is only an avastha or condition of the Self (*A*tman), and since the existence of the Self during sushupti has thus to be admitted, it follows that the dream-world is preceded by something existing. Wherefore the Vedic doctrine should not give way to the systems of Kanada, Buddha and the like.

The Vedanta versus sensuous perception.

(Vedanta-sutra II. i. 13)

(*The opponent*) :—The non-duality which has been made out by a connected interpretation of Vedic texts is proved false by pratyaksha etc. ,—by sensuous perception, empirical inference, etc. ,—which reveal a distinction between the perceiver and the things perceived.

(*The Vedântin*) :—No. For, in the case of the ocean we perceive both duality and non-duality: in the form of waves it is dual; and as a body of water it is non-dual. Only, these opposites, duality and non-duality, cannot coexist in that thing which does not altogether admit of even a distinction of aspects and is absolutely one. Wherefore, when it is possible to distinguish two aspects—non-dual as Brahman, and dual as differentiated into the perceiver and the objects of perception,—the Vedic doctrine cannot be set aside on the ground of opposition to our perception of duality.

Non-duality in duality—how far real.

(Vedanta-sutras, II. i. 14-20)

(*Question*) :—Is this non-duality in duality absolutely real

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or only apparently so ?

(*Prima facie view*) :—It is absolutely real ; for it never proves false in the case of Brahman any more than in the case of the ocean.

(*Conclusion*) :—" Here there is no duality whatever :" * in these words the *s*ruti denies all duality. By reasoning, too, we come to the same conclusion. For, duality and non-duality, which are mutually destructive, cannot coexist in one and the same thing, just as the one moon cannot be two. As to the conclusion arrived at in the preceding article that duality and non-duality in the One Thing are due to difference in Its aspects, even this is not right ; for, the non-dual Reality does not admit of different aspects. In the ocean or the like, however, both duality and non-duality are admitted because of a difference in its aspects, which is a fact of experience ; and it is a well-established principle that no fact of experience can be dismissed as unreasonable. It cannot be said that, in the present case also, two different aspects, as Brahman and as the universe, are facts of experience ; for, Brahman is knowable only through *sa*stras (scriptures). Wherefore non-duality in duality in the case of Brahman is opposed to both *s*ruti and reasoning and has only a relative (vy*a*vah*a*rika) reality, *i.e.*, it is real only from the stand-point of the unenlightened.—It may be asked, then, what is the Absolute reality ? We reply: Non-duality is alone real : apart from the cause, there is no effect ; and therefore the cause alone is real. And accordingly the *s*ruti teaches that the cause alone is real, and illustrates the truth by clay and the like.

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* Katha. Up. 4·11

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> "By one clod of clay, for instance, my dear, all that is made of clay is known. A product of speech is the changing form, a name; what we call clay is alone real: so, my dear, is the one spoken of."*

This passage may be explained as follows: A big clod of clay is the cause, and pots and dishes, etc., are its changing forms. The Tarkikas(logicians) maintain that pots and dishes, etc., are things quite distinct from clay. To shew that pots, etc., are not independent realities, the sruti speaks of them as vikaras or changing forms; which means that pots, etc., are only different forms of the one thing, clay, and that they are not independent realities any more than childhood, youth, and dotage are independent of Devadatta. So that even while it manifests itself in the form of pots, etc., clay alone is the independent reality. Therefore, when clay is known, the whole real essence of pots, etc., is known. Unreal as these are, they are not worth knowing. Though these changing forms manifest themselves through the eye, yet, when properly scrutinised, they are found to have no being whatever of their own apart from clay. They exist only in names,—dish, pots, etc.,—which are but a creation of speech. Thus these changing forms have no real being of their own and yet present themselves to consciousness: that is to say, they are false appearances(mithya) and are therefore unreal; whereas clay has a being of its own even apart from its changing forms and is therefore real. It is in accordance with this illustration that we should understand the Vedic teaching regarding Brahman, and it is quite clear that in that teaching

*Chha. 6—1—4.

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Brahman corresponds to clay, and the universe to pots, etc. Wherefore, the universe being one with Brahman, the truth is that Brahman is non-dual. Those persons, however, who have not thus investigated the matter learn on the one hand from the teaching of the Veda that Brahman is non-dual, while again they are convinced of duality by sensuous perception and empirical inference. As thus the twofold knowledge arises only at first sight, i. e., in the absence of a thorough investigation, we may conclude that the non-duality in duality presented to the mind in the case of Brahman and the universe, as in the case of the ocean and its waves, is but relatively true (vyavaharika), and that it is considered real only in the absence of investigation.

Isvara untainted by good and evil.

(Vedanta-sutras II. i. 21-23)

(*The opponent*) :—In the case of jivas merged in the samsara, the Paramesvara or Supreme Lord does good to them by way of endowing them with non-attachment (viragya). He has also created evil in the form of sin(adharma)leading to hell (naraka) ; and while doing so, He, as the Omniscient, knows His identity with the jivas. This is to say that He does both good and evil to Himself, which is incongruous; for, no sensible person in the world neglects his own good or does evil to himself. The Vedic doctrine, therefore, is open to the objection that it makes the Lord neglect His own good.

(*The Vedantin*) :—As against the foregoing we hold as follows:—Isvara is omniscient, and therefore knows that the jiva's samsara is unreal and that He is untainted in Himself. Hence no room for the objection that the Lord is affected by good and evil.

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Duality evolved from non-duality.

(Vedanta-sutras, II. i. 24-25.)

(*The opponent*) :—"One alone without a second" :* from these words we learn that Brahman is devoid of all duality; i. e., we learn that He is not in Himself made up of distinct parts and that there exists nothing else belonging to the same class as Brahman or to a different class. On the contrary, the things to be created, such as *akasa*, the air, etc., are various. When there is no variety in the cause, there cannot certainly be any variety in the effect; otherwise, from one thing, such as milk, might be evolved things of different kinds, such as curd, oil and so on. Moreover, the *s*ruti describes the evolution of *akasa* and other things in a certain order; and we are at a loss to know what there is to determine the particular order of evolution. Therefore, the evolution of the universe in all its variety and in a particular order cannot take place from Brahman who is one and secondless.

(*The Vedântin*) :—In point of fact, Brahman is, no doubt, non-dual; but the *s*ruti, reason, and experience tell us that Brahman is associated with avidya. The *s*ruti says: "Maya verily is Prakriti(cause), man should know; and *Is*vara the possessor of Maya." Maya is the same as avidya, since both alike are characterised by indefinability. It should not be supposed that this admission of Maya lands us in duality; for, nothing is *real* except Brahman. Thus, though one, Brahman can produce the universe in all its variety with the help of avidya. Neither should it be supposed that there exists nothing to determine the particular order

* Chha. 6—2—1.

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in the evolution of things; for, avidy*a* may possess potentialities which bring about the evolution of things in a particular order. Therefore, the evolution of things in the universe in all their variety and in a particular order can take place from Brahman, the secondless.

The theory of transformation maintained.

(Ved*a*nta-s*u*tras II. i. 26-29.)

(*The opponent*) :—In the sixth article (adhikara*n*a) * it has been shewn that cause and effect are one; so that, the Vaiseshika's theory of the production of an effect distinct from the cause is not acceptable to the Brahmav*a*din. He is therefore obliged to accept the theory of transformation (pari*n*ama), as in the case of milk and curd. Then he may be asked this question: Is it wholly or in part that Brahman transforms Himself into the universe? In the former case, Brahman would be non-eternal; in the latter, Brahman would be made up of parts. Wherefore the theory of transformation cannot be maintained.

(*The Vedântin*):—Brahman's transformation of Himself into the universe is effected by the potentialities of M*a*y*a*, as the *s*ruti says, "The Lord appears multiform through m*a*y*a*s (false ideas)" † It is not a reality. Therefore the Brahmav*a*da cannot be caught between the two horns of the dilemma,—transformation as a whole or transformation in part. Thus, the theory of transformation is not difficult for the Brahmav*a*din to maintain.

Though incorporeal, Brahman possesses Maya.

(Ved*a*nta-s*u*tras. II. i. 30—31)

(*The opponent*) :—In the world we find all jugglers, who

* *Vide ante* pp. 346—349. † Bri. Up. 2—5—19.

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display magical powers, possessed of a body. Brahman being without a body, how can He have the power of *Maya*?

(*The Vedântin*) :—Though the house-builders and other architects stand in need of earth, timber, grass and other external objects quite distinct from themselves, yet, a juggler can construct houses and the like without resorting to any external things. Similarly, though the worldly juggler stands in need of a body, still, without a body, Brahman may possess *Maya*. Perhaps it may be urged that we have the authority of sensuous perception for maintaining that a juggler can produce houses, etc., without any external aids. If so, then, even as regards Brahman, we may rely on the authority of the *s*ruti which says that "the Mahe*s*vara is the possessor of *Maya*," * and maintain that He is without a body and yet possesses *Maya*.

Evolution as an act of sport.

(Ved*a*nta-s*u*tras II. i. 32—33)

(*The opponent*) :—"Bliss is Brahman:" † in these words the *s*ruti declares that the Parame*s*vara, the Supreme Lord, is ever-contented. If we admit that such a being cherishes a desire for creation, it will detract from His ever-contentedness. If, on the other hand, we deny any such desire, then it is tantamount to saying that, as creating the universe without an intelligent purpose in view, the *Is*vara behaves like a lunatic.

(*The Vedântin*) :—Princes and others, who are quite intelligent, engage in hunting and other kinds of activity only as a matter of sport, with no specific end in view. And inspiration and expiration are facts of everybody's

* Sve*t*a. 4—10. † Tai. Up. 3—6—1

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experience. There are innumerable instances of purposeless activities displayed by children. Like these, *Is*vara, though ever-contented, may create the whole universe without any specific end in view and yet be not a lunatic.

Isvara acquitted of partiality and cruelty.

(Ved*a*nta-s*u*tras. II. i. 34—36)

(*The opponent*) :—*Is*vara creates most happy beings such as Devas, as also most unhappy beings such as cattle and other lower animals, and also men who are midway between the two. Thus bestowing happiness and misery of different degrees upon different classes of souls, how can *Is*vara be other than partial? Or, bringing about the destruction of Devas, lower animals, men and other creatures in the whole universe,—an act which is extremely reprehensible even to the meanest being,—how can He be other than merciless? Thus, the *Is*vara of the Ved*a*nta is open to the charge of partiality and mercilessness.

(*The Vedântin*) :—In the first place *Is*vara cannot be charged with partiality, inasmuch as the different creatures are born in the highest class or in the middle class or in the lowest class of beings just according to their respective karmas. It cannot, however, be urged that this detracts from the independence of *Is*vara; for, as the Antary*a*min, the Inner Regulator and Controller dwelling in all beings, He rules all karma.

Here one may say: If, to avoid the charge of partiality against *Is*vara, you say that karma is the cause of difference, and again if, to secure *Is*vara's independence, you make Him the Regulator of karma's operations, in the end you make *Is*vara Himself the cause of difference in the lots

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of different creatures.

In reply we say that this is not a fault at all. The act of regulating consists in the mere preventing of the potentialities of the different things in nature from getting into confusion. These potentialities form the very body or essence of *Maya*; and *Is*vara is not their creator. Since the respective karmas of the different beings are, by virtue of their inherent potentialities, the cause of the differences, *Is*vara who is the mere regulator of their operations cannot be charged with partiality.

Like sushupti or dreamless sleep, the destruction of the universe, is not a source of pain; on the contrary, it removes all pain; so that *Is*vara only shews His mercy by this act.

(*Objection*) :—Though *Is*vara is not open to the charge of partiality when, in the minor evolutions, He creates the universe in accordance with the preceding karma, still He is open to the charge as regards His first creation, since there existed no karma preceding that creation.

(*Answer*) :—No. The series of creations is beginningless, as the scriptures say, "no end, no beginning." *

The Attributeless as the material cause.

(Ved*a*nta-s*u*tra II. i. 37)

(*The opponent*) :—That is said to be the prak*r*iti or material cause which changes itself into the effect. In our experience we find that all material causes such as clay are possessed of attributes. Then, how can the attributeless Brahman be the material cause of the universe?

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* Bhg. Gitâ. 15—3

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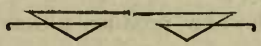
(*The Vedântin*) :—It is true that etymologically the term 'prakṛiti' means that which undergoes change. But this change may take place in two ways: either by way of actual transformation as in the case of milk, etc., or by being mistaken for something else, as a rope is mistaken for a serpent. Now, though the attributeless Brahman cannot undergo actual transformation, He may be mistaken for something else. We do find that one jâti or species, which is attributeless, is mistaken for another: on seeing, for instance, a dirty brâhmaṇa, people mistake him for a śudra. Therefore, though attributeless, Brahman can be the prakṛiti or material cause of the universe.



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CHAPTER IX.

ON THE OFFENSIVE.

The second pada (quarter) of the second Adhyaya of the Vedanta-sutras establishes in eight articles (adhikaranas) the theory that Brahman is the cause of the universe, by way of condemning all other theories.

The Vedanta versus the Sankhya.

(Vedanta-sutras II. ii. 1—10)

(*Sankhya*) :—Pradhana which is composed of pleasure, and pain and ignorance is the prakriti or material cause of the universe, inasmuch as we find the universe made up of objects of pleasure, pain and ignorance. To explain:—A pot, a cloth, and the like produce pleasure when they are obtained, since they serve the purpose of fetching water, covering the body, and so on. For this very reason, when a person is robbed of them by others, they form a source of pain. When, again, no water has to be fetched, then the pot is not a source of pleasure or pain ; it remains an object of indifference. Ignorance (moha) concerning the pot consists in its being thus an object of indifference. Moha (ignorance) is derived from the root ' muh '=to be unconscious ; and with reference to objects of indifference no chitta-vritti or state of consciousness is seen to arise. Since pleasure, pain and ignorance thus run through the whole universe, Pradhana is the cause of the universe.

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(*Vedântin*) :—Pradhana is not the cause of the universe, because, insentient as it is, it cannot have the power of designing and building the universe composed of such a variety of things as the bodies, the senses, mountains, and so on, each with a peculiar form and structure of its own. In the world we see that complex structures such as palaces, of which each part serves a distinct purpose of its own, are all the work of very highly intelligent authors. This incapacity for designing the structure of the universe apart, we cannot conceive how the insentient Pradhana can ever so act as to bring the universe into existence ; for, we see no carriages or other insentient things acting when not acted on by intelligent beings. If, then, to avoid this difficulty, the Sankhya should admit that the sentient spirit (Purusha) acts upon Pradhana, the admission runs counter to his postulate that Purusha is unattached. As to the assertion that pleasure, pain and ignorance run through pots and other things in the universe, we say that the proposition cannot de maintained, because pleasure, pain and ignorance are internal (subjective states) whereas pots and other things are external objects. Therefore, Pradhana cannot be the cause of the universe.

The Vedanta versus the Vaiseshika.

In the last chapter, when answering the Sankhya's objection against the theory that from the sentient Brahman is evolved the universe which is insentient and is therefore of quite a different nature from its cause, the Vedantin illustrated his theory by the observed fact of the birth of a scorpion from the cow-dung. Thereby the Sankhya's objection was answered, and the Vedanta theory was so far maintained.

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In the present chapter the Vedantin has attempted a refutation of rival theories and has overthrown, in the first article the Sankhya doctrine of cause. He has now to refute the Vaiseshika theory.

How far the Vaiseshika theory supports the Brahmavada.

(Vedanta-sutra II. ii. 11.)

The Vaiseshika theory having been worked out in great detail, a person who has been thoroughly impressed with that theory, would pay no regard to the theory that Brahman is the cause, unless he is furnished with an illustration—of a cause producing an effect differing in its nature from that cause,—taken from his own system. Now, we shall proceed to enquire whether the Vaiseshika system furnishes an instance of a cause producing a dissimilar effect. It may at first sight appear that the system furnishes no instance ; for, according to that system, a white cloth is produced out of white threads only, not out of threads of red colour. The Vedantin maintains that the system does furnish instances of causes producing dissimilar effects. To explain: a paramanu (ultimate infinitesimal particle) is, according to the Vaiseshika, of the size spoken of as all-round-ness, (parimandalya). A combination of two paramanus—as opposed to atoms—which cannot be measured in terms of atoms produces a dvi-anuka (a molecule of two atoms) which can be measured in terms of an atom. This is one instance. Similarly, a dvi-anuka is short (hrasva) in measure, and has therefore no length ; and a combination of three such molecules pro-

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duces a tri-*a*nuka (three-atomed) molecule having the measure of length, and so far immeasurable in terms of atoms. This is another instance. So also other instances can be cited from the Vai*s*eshika system.

The Vaiseshika theory of creation overthrown.

(Ved*a*nta-s*u*tras II. ii. 12—17)

(*The Vaiseshika*) :—The universe of the last cycle is dissolved at the time of Pralaya ; and again, when a desire to create arises in the Great Lord, then, in virtue of the karma of sentient beings, activity springs up for the first time in the unmoving param*a*nus (ultimate particles). As a result of this activity, one param*a*nu combines with another, and out of this combination a dvi-*a*nuka is formed, and out of a combination of three dvi-*a*nukas, a tri-*a*nuka is formed. In this way the whole universe is produced. In the absence of all contradiction to this theory, we maintain that param*a*nus combine together and produce the universe.

(*The Vedántin)* :—It has been said that activity first springs up in the param*a*nus. We ask : Has this activity a cause or not ? If it has no cause, it may spring up at all times, since there is nothing to restrict it to a particular occasion ; and then there can be no dissolution (pralaya). If it has a cause, then, again, we ask : Is that cause seen or unseen ? Is it something suggested by our ordinary experience or something transcendental ? In the first place the cause cannot be something seen or what our ordinary experience can suggest ; for, no action or reaction (prayatna or pratigh*a*ta) is possible prior to the creation of the bodily organism. As to *I*svara's action (prayatna) , it

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is eternal and cannot therefore be an invariable antecedent of the first activity which is occasional. In the next place, the cause of the first activity cannot be something unseen or transcendental; for, the transcendental or supersensuous cause (adrishta or the latent force of the past karma) is said to inhere in the Atman and cannot, therefore, be related to paramanus. Being placed in such dilemmas as these, the Vaiseshika's explanation of the first activity in the paramanus cannot be accepted, and no combination of paramanus as a result of that activity is therefore possible. Thus the theory that the universe arose out of the paramanus combined together is for ever cast away.

The Vedanta versus Buddhist Realist.

(Vedânta-sutras II. ii. 18—27.)

(*The Buddhists*) :—There are some Buddhists who maintain that external objects exist as such, and they hold as follows: There are two aggregates, the external and the internal. The external aggregate comprises the objects such as earth, rivers, oceans, and so on; and the internal group is made up of the mind and its modes. The whole universe consists of these two aggregates and no more. The paramanus are the cause of the external aggregate. They are of four classes; some of them are hard and are spoken of as the atoms of earth. Some are viscid and are spoken of as the atoms of water. The atoms of a third class are hot and are spoken of as the atoms of fire. The atoms of the fourth class are mobile and are spoken of as the atoms of the air. Out of the ultimate atoms (paramanus) of these four classes combining together simultaneously is formed the external aggregate. The cause of the internal

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aggregate is made up of five skandhas (groups). These groups are (1) *Ru*pa-skandha, the group of forms, composed of sounds, touch, etc., which are perceived through the mind; (2) Vij*ña*na-skandha, the group of knowledge, which consists of cognitions of these forms; (3) Veda*na*-skandha, the group of feeling, which consists of pleasure and pain caused by the cognitions; (4) Sa*mjña*-skandha, the group of designations, which is made up of names such as Devadatta; (5) Sa*mskara*-skandha, the group of tendencies, made up of the latent impressions left by the four groups mentioned above. Out of these five groups (skandhas) combined together is evolved the internal aggregate. Thus the two aggregates admit of an explanation.*

(*The Vedântin*);—We ask: Is there an Intelligence external to these two aggregates and bringing about aggregations of atoms and skandhas? Or do they themselves aggregate together? Suppose the answer to the former question is in the affirmative; then we ask again, is that Intelligence an abiding entity or a momentary existence? To say that the Intelligence is an abiding entity is to contradict the fundamental doctrine of the Buddhists that everything is momentary. Suppose the Intelligence is momentary; then it is impossible to explain how, having not itself existed at one moment, it can bring about the aggregation at the next instant. If the Buddhist should say that there exists no Intelligence external to the aggregates and bringing about their aggregation, we then ask, how can the insentient skandhas and atoms aggregate together into their respective forms, of their own accord without a governing Intelligence. Thus the

**Vide Minor Up.* Vol II. pp. 89—90.

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Buddhistic doctrine of the two aggregates does not accord with reason.

The Vedanta versus Buddhistic Idealism

(Ved*a*nta-s*u*tras, II. ii. 28—32).

(*The Buddhist*) :—Some Buddhists maintain that external objects do not really exist as such. They say that Vij*n*ana-skandha (group of cognitions)is alone real. It cannot be urged, they say, that this proposition is opposed to our ordinary experience (vyavah*a*ra). For, in svapna (dream) experience of external objects is possible although at the time the mind alone really exists while the external objects do not really exist. So our experience of external objects is possible in the waking state, though they do not really exist at the time. Thus it stands to reason that Vij*n*ana-skandha alone is real.

(*The Vedàntin*) :—As against the foregoing we hold as follows : The illustration of svapna or dream state does not apply to the case ; for, our dream experience proves false in the waking state; whereas our experience of the waking state never proves false. Neither can it be said that there is no evidence for the existence of external objects; for it is witnessed by our consciousness. Pots, etc, are indeed experienced in consciousness as things existing in the external world. Perhaps it may be urged on the other side that it is our own mind (buddhi) that manifests itself as pots and other external objects, and that this idea is expressed in the words, " the reality that is knowable within manifests itself as if it were something external. " If so, we reply that these very words constitute the evidence for the existence of the external world. If external objects nowhere exist at all, no

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idea of external objects is possible, and the words "as if it were something external" would have no meaning at all. Therefore, as external objects do exist, it cannot be maintained that Vij*ñ*ana alone is real.

The Vedantin versus the Arhats.

(Ved*a*nta-s*ū*tras, II. ii. 33—36)

(*The Arhat*):—There are in the main two pad*a*rthas (categories), J*ī*va and a-J*ī*va. J*ī*va, the soul, is intelligent, is of the size of the body in which it dwells, and is made up of parts. A-J*ī*va, the non-soul, is of six classes: one class comprises mountains and the like, and the other five are: (1) *a*srava, the aggregate of the senses, so called because it is through these senses that the soul moves among the sense-objects; (2) sa*m*vara, (non-discrimination, etc.,) which enshrouds the discriminating faculty; (3) nirjara (austerity)—such as plucking of the hair, sitting upon a heated stone—the means of causing the decay of desire, anger, and other passions; (4) bandha (bondage), the series of births and deaths brought about by the eight kinds of karma, four of them being injurious acts and constituting the four kinds of sins, and the four others being non-injurious acts and constituting the four kinds of meritorious action; (5) moksha (release) which consists in the soul constantly rising upward when, by the means pointed out in the scriptures, it has risen above the eight kinds of karma.

[In the Sarvadarsana-sangraha, Sa*y*a*ñ*a explains this point further as follows:

If a thing absolutely exits, it exists altogether, always,

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everywhere, and with every-body, and no one at any time or place would ever make an effort to obtain or avoid it, as it would be absurd to treat what is already present as an object to be obtained or avoided. But if it be relative (or indefinite), the wise will concede that at certain times and in certain places any one may seek or avoid it. Moreover, suppose that the question to be asked is this : "Is *being* or *non-being* the real nature of the thing.?" The real nature of the thing cannot be *being*, for then you could not properly use the pharse, "It is a pot" (ghato'sti), as the two words "is" and "pot" would be tautological; nor ought you to say, "It is not a pot," as the words thus used would imply a direct contradiction; and the same argument is to be used in other questions. As it has been declared,

> "It must not be said 'It is a pot,' since the word 'pot' implies 'is'; nor may you say 'it is not a pot,' for existence and non-existence are mutually exclusive," &c.

Thus said the teacher in the *Syâdvâda-manjarî*—

> "A thing of an entirely indeterminate nature is the object only of the Omniscient; a thing partly determined is held to be the true object of scientific investigation. When our reasonings based on one point proceed in the revealed way, it is called the revealed *Syâd-vâda*, which ascertains the entire meaning of all things."
>
> "All other systems are full of jealousy from their mutual propositions and counter-propositions; it is only the doctrine of the Arhat

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which with no partiality equally favours all sects." *]

The nature of these seven categories is determined on the principle known as the saptabhang*i*-ny*a*ya, 'the system of seven paralogisms.' This principle is stated as follows: (1) "May be, it is," (2) "May be, it is not," (3) "May be, it is and it is not," (4) "May be, it is indefinable," (5) "May be, it is and yet indefinable, (6) "May be, it is not and indefinable," (7) "May be, it is and it is not and indefinable." 'Sy*a*t' (may be) is here an indeclinable particle meaning 'a little.' Now there are four classes of opponents (to the Jain doctrine) who severally hold the doctrine of existence, the doctrine of non-existence, the doctrine of existence and non-existence successively, and the doctrine that everything is indefinable (anirvachan*i*ya). And again there are three other classes holding one or another of the three first theories in conjunction with the fourth. As against these seven classes of opponents, the seven kinds of reasoning should be employed. When, for example, the holder of the doctrine of existence comes up and scornfully asks the *A*rhata, "Does moksha exist in your system?" then the *A*rhata answers "It exists a little." Similarly, as against other schools, he answers "It does not exist a little,', and so on. Thereby all opponents are abashed to silence. Thus, by the all-sufficient principle of saptabhang*i*ny*a*ya, the nature of j*i*va and other categories is made out, and so far there is nothing anomalous in the system.

(*The Vedântin*):—This reasoning on the so-called principle of saptabhang*i* is illogical, inasmuch as it predicates existence

* Translated by Prof. Cowell.

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of soul when answering the question of the holder of the doctrine of existence, and it predicates non-existence of the same soul when answering the question of the holder of the doctrine of non-existence. The *A*rhat predicates two quite opposite attributes of one and the same subject. And it is not right to maintain that the soul is made up of parts; for, then it would be non-eternal. If the soul be non-eternal who is there to seek for moksha as an end? Wherefore, the nature of the soul and other categories cannot be determined by the illogical reasoning called the sapta-bhang*i*.

The Vedanta versus Theism.

(Ved*a*nta-s*u*tras, II. ii. 37—41)

It has already * been shewn, on the mere strength of scriptures, that *I*svara is both the efficient and the material cause of the universe. The T*a*rkikas, *S*aivas and other theists do not assent to this doctrine and maintain on the contrary that *I*svara is the mere efficient cause of the universe. In support thereof, they resort to the following course of empirical reasoning: The potter is not the material cause of the pot which he makes; he is only the efficient cause, as the controlling agent operating upon the rod, wheel and other things. Like the potter, *I*svara only stands beside the universe of which he is the efficient cause.

(*The Vedántin*):—It is not right to maintain that *I*svara is the mere efficient cause; for, then, it will be difficult to acquit Him of partiality, cruelty and other faults. It may be asked, how does the Vedantin acquit Him of those faults? We reply that *I*svara creates the universe in accordance

* *Vide ante* pp. 335–336

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with the karma of living beings; and we say so on the authority of Revelation (*Agama*). If the thiest should seek refuge with *Agama* as the last resort, then he should abandon the doctrine of extra-cosmic God, inasmuch as in the words "Manifold may I become" * the *sruti* declares that *Isvara* is the material cause. Hence the unsoundness of the theory of extra-cosmic God."

The Vedanta versus the Pancharatra.

(Vedanta-*sutras*, II. ii. 42—45)

(*The Pâncharâtra*):—The Bhagavatas of the Pancharatra school hold as follows: The One Lord, Vasudeva, is the material as well as the efficient cause of the universe. The breaking of the bondage of mundane existence is effected by worshipping Him, by knowing Him and by meditating on Him. From Vasudeva, *jiva* who is spoken of as Sankarshana is born; from *jiva* is born manas spoken of as Pradyumna; from manas is born egoism (ahamkara) spoken of as Aniruddha. The whole universe is arrayed in the four forms of Vasudeva, Samkarshana, Pradyumna and Aniruddha.

(*The Vedántin*):—As not opposed to the teaching of the *sruti*, the teaching of the Pancharatra regarding Vasudeva and His worship, etc., may be accepted. But the assertion that *jiva* is born is wrong and cannot be maintained; for, if *jiva* were born it would lead us to the conclusion that a man will not reap what he has sown and that he reaps what he has not sown. To explain: since the *jiva* of a former creation had a birth at the beginning of

* Tai. Up. 2—6.

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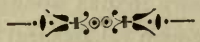
that creation, he must have been destroyed at the end of it, so that the acts of dharma and adharma done by him could not bear fruit, and it would therefore follow that they were destroyed. And the new *jiva* that is born at the beginning of this creation comes by pleasure and pain here, though he has not already done acts of dharma and adhrma, and thus reaps what he has not sown. Thus the birth of the soul as taught in the *Pancharatra* is unsound.



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CHAPTER X.

* THE EVIL AND ITS CURE.

The seed of human organism.

From earth co-operated by rain, etc., all plants, such as rice, composed of the five gu*n*as or component parts, come into being in orderly succession. To say that the earth is co-operated by rain, etc., is to say that the earth becomes quintupled; *i.e.*, it combines with the other four elements and thus forms a compound of all the five elements. And all food, all that is edible, is derived from plants. From the food, when digested, comes chyle (rasa); chyle generates blood, blood generates flesh, and flesh gives birth to fat (m̐edas); from fat bones are produced, and bones give rise to marrow (majj*a*); from marrow comes the semen, which, combined with the mother's blood (as*r*ij), constitutes the seed (b*ī*ja).

The seed developing into man.

With his intellect enveloped by the mighty snares of avidy*a* or ignorance of his real Self, with his heart carried away by the fish-hook of insatiable k*a*ma(desire) that is born of non-discrimination (moha), man, the father of the one yet to be born, is assailed by darkness (tamas), struck down by the arrows of sense-objects that are poisoned with attachment and discharged from the bow of desire with all the force of purposeful thoughts. Then he is powerless as if possessed

* The whole of this Chapter is a translationof the Vartika and of portions of Anandagiri's gloss thereon.

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with a demon; and urged on by the karma of the person that is to be born, he falls amain into the woman-fire, as the moth rushes into a blazing fire, covetous of its flame. When the man has embraced the woman, the semen described above is extracted from every part of the body; and through the semen-carrying tube (*nadi*), it is soon let into the womb, in the manner determined by their karma and knowledge.* The semen thus poured into the womb and acted on by the controlling force of the two causes—namely, the former karma and knowledge—passes successively through the embryonic states of 'kalala' and 'budbuda' in a few days. Then it passes on into the state of the fœtus (pe*si*) and then becomes a compact mass (ghana). This compact mass gradually assumes the form of a body endued with various limbs, and from these limbs grow the hairs. With whatever elements of matter (bh*u*tas) and with whatever senses (kara*n*as) the soul was associated in the former birth, the same elements and the same sense-organs go to make up the organism in which the soul is to be born here in the present life; † and this we maintain on the strength of the *s*ruti which declares as follows:

> "As a goldsmith, taking a piece of gold, turns it into another newer and more beautiful shape, so does this self, after having thrown

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* *i. e.* by the karma and knowledge of the parent and the offspring, or of the two parents of the forthcoming child.—(A)

† That is to say, the same five elements of matter that entered into the composition of the former body form the material cause of the present body, and the same senses that functioned in the former body become manifested in the present one.—(A)

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off this body and dispelled all ignorance make unto himself another newer and more beautiful shape." *

The action of five fires in the birth of man.

The *s*ruti elsewhere says :

> " Into the five fires of heaven, rain-cloud, earth, man and woman, the Devas pour the oblations of faith, soma (moon), rain, food, and semen ; and when the fifth oblation has been made, the soul is born as man." †

Here the *s*ruti mentions the stages through which the constituents of human organism have passed. The Devas, *i.e.*, the pr*a*nas or life-forces of the man ‡, pour his faith (*s*raddh*a*) into the fire of heaven. The matter of heaven, thus acted on by the faith of the individual and by the life-forces, becomes the luminous matter of heaven, the soma-r*a*jan. The same life-forces of man then pour that matter of heaven (soma) into the fire of rain-cloud ; and thence it comes as rain. Then the Devas pour this rain into the third fire called earth, and there comes the food. This food enters into man and is converted into semen, and this semen, when cast into the woman's womb, becomes man.

Limitation of the *S*elf as man by avidya.

The Vir*a*j, the Universal Self manifested in His vesture of the gross physical matter of the universe, has been

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* Bri. Up. 4—4—4.

† This is an abstract of the Chh*a*. Up. 5—4, *et seq.*

‡ The yajam*a*na, who in his former birth was engaged in the sacrificial ritual.

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evolved from the Sutra, the same Universal Self manifested in the subtle matter of the universe; and though infinite and coextensive with the whole universe, He yet becomes a limited being through ignorance (sammoha), and thinks "this much I am"—with reference to the physical body of man, in virtue of kama and karma. In the same fashion the Sutra, manifested both as the Universal Being and as limited beings in the subtle matter of the universe, becomes limited as the linga-sarira or subtle body of man which is made up of the seventeen constituents. * The source of this twofold limitation is in the Avyakta, the Unmanifested Cause; and this Avyakta, as limited in the human organism, is identical with man's Ego in the sushupti state. The Supreme Self who is beyond the cause and the effects above referred to, and who is infinite in Himself, becomes by avidya what is called the Kshetrajna, the knower of the body, the self-conscious Ego, as manifested in man, who is a mere semblance of the Supreme Conscious Self. Hence the words of our Lord, Sri Krishna: "Do thou know Me as the Kshetrajna." †

Avidya and its proof.

It is avidya,—the consciousness 'I do not know,' bringing about the limitation of the Supreme Self as the self of man,—which is the sole cause of the threefold limitation above referred to. Our consciousness is the sole evidence of its existence, just as the consciousness of the owl is the

* These are manas, buddhi, five Jnanendriyas or organs of knowledge, five Karmendriyas or organs of action, and five pranas or vital airs.

† Bh. Gita XIII 2.

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sole evidence of the night's darkness that it sees during our daytime. That is to say: nothing but Consciousness exists as an objective reality; and for the existence of avidy*a* in It, there is no proof other than our own experience (sv*a*nubhava). He who seeks to prove avidy*a* by proper tests of truth is, indeed, like one who tries to see the darkness of a mountain-cave by means of a lamp. What the human consciousness knows as the non-self is all evolved from avidy*a*, and is looked upon as avidy*a* itself, as false knowledge. Vidy*a* or real knowledge is identical with the Self; it is Consciousness itself. Avidy*a* is the non-perception of the Self, the veil of the Self. It is not a mere negative of vidy*a*, since the mere absence of vidy*a* cannot act as the veil of the Self. The negative prefix 'a' in 'avidy*a*' implies only that the thing denoted by the word is something *opposed* to or *other than* vidy*a*, —as in 'a-mitra (non-friend)' and 'a-dharma (demerit)'; —not that it is the mere absence of vidy*a*. And, when properly examined, all differentiation perceived by the deluded minds in the non-self,—in the external universe,—as being and non-being, resolves itself into this non-perception, *i. e.*, is finally traceable to the idea 'I do not know'; and it is therefore proper to hold that it is all a manifestation of avidy*a*.

The growth of the subtle body

With his discrimination obscured by this avidy*a*, the human Ego (j*i*va) abandons his former body, and with the up*a*dhi of the linga-sar*i*ra enters the womb of the mother, wafted thither by the strong winds of karma.

The solid, watery, and fiery substances eaten by the mother are each resolved into three parts; and each of these three parts undergoes a definite transformation. Thus the

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subtlest portion of the solid food builds up manas, buddhi, and indriyas (senses); the subtlest part of the watery food builds up pra*n*a or life-breath in all its various manifestations; the subtlest part of the fiery food builds up speech and other organs of action. Their less subtle parts are transformed respectively into flesh, blood, and marrow; and the grossest parts are transformed into dung, urine, and bone.

Evolution of manas, etc., from Consciousness.

The several senses are evolved from the Aha*m*kara (Egoism) under the impulse of former impressions (bha*v*ana*s*) which are now brought up by karma; and the nature and efficiency of the senses so evolved depend therefore upon the former karma and knowledge of the individual concerned. To illustrate: The organ of hearing is evolved from the consciousness "I am the hearer;" and this principle should be extended to the evolution of the other indriyas or senses: from Egoism conjoined with the consciousness "I am the toucher" the sense of touch is evolved; and from the Egoism conjoined with the consciousness "I am the seer," the sense of sight is evolved. Thus it is from the Aha*m*kara acted on by Consciousness that the senses are evolved, not from the Aha*m*kara pure and simple as some Sa*n*khyas hold.

The Self is unborn.

*A*tman is said to be born when the body is born just as when the pot is produced the *a*kasa of the pot is said to be produced. *A*tman being thus really not subject to birth, He is not subject to other changes, inasmuch as all these changes presuppose the change called birth.

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Review of the past lives just before birth.

As this visible physical body of the man lying in the womb develops, his linga-*sarira* also develops itself more and more. In the ninth or tenth month after conception, when all his senses (kara*na*s) have been developed, and prior to his birth into the world, all the *va*sana*s* or latent impressions gathered up in the past innumerable births present themselves one after another to the view of the embodied soul who, in his linga-*sarira*, has already entered into the womb under the impulse of his past dharma and adharma and is lying there awake in all his senses. Man, thus awakened as to his past experience stored up in him as *va*sana*s* or latent impressions, becomes alive to the misery of existence in the womb and the like. "Ah, what a great misery has befallen me!" Thus feeling dejected, he then grieves about himself in the following wise: "Ere entering this womb, I often suffered intolerable excruciating pain; I often fell into the burning sands of the hell that burn the wicked souls; but these drops of the pitta fluid heated by the digestive fire of the stomach cause more excruciating pain to me who am held down in the womb; and the worms in the stomach, with their mouths as sharp as the thorns of the *kutasa*lmali plant, * torture me, who am already tormented by the saw-like bones on each side. The misery of the kumbh*ipa*ka hell looks very small by the side of the torture in the womb which is full of all mal-odors and is burning with the digestive fire of the stomach. Lying in the womb, I suffer all the misery of the hells where the wicked souls have to drink of pus, blood and

* with which the wicked are tortured in the world of Yama.

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rheum, and to eat of things vomitted; and I suffer all the misery of the worms that live in the dung. The greatest misery of all hells put together cannot exceed the pain now suffered by me lying in the womb." *

The misery of birth and infancy

Then squeezed by the net-work of bones, overwhelmed by the fire of the stomach, with all the limbs smeared with blood and liquid discharges, and enveloped in a membrane, tormented by excruciating pain, crying aloud, with the face downwards, he emerges out of the womb as if delivered from a snare and drops down lying on the back. Then the baby knows nothing, and remains like a mass of flesh and fœtus. He has to be guarded from the grip of dogs, cats and other carnivores, by others with sticks in hand. He cannot distinguish the demon from the father and *Dakini* † from the mother; he cannot distinguish pus from milk. Fie upon this miserable state of infancy!

The misery of youth.

Then, on attaining youth, he grows haughty and is assailed with the fever of sexual passion. All on a sudden he sings aloud, and as suddenly he leaps or jumps and ascends a tree. He frightens the mild; and, blinded by the intoxicating love and anger, he pays no heed to anything whatsoever.

The misery of old age.

Then attaining to the age of decrepitude which is the

* The *samsara* in its hideous aspect as experienced in the womb is here described with a view to create a disgust for *samsara* and to spur on the disciple to a strong endeavour to get out of it and to avoid future return to the womb.—(A)

† A kind of female imp.

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object of all insult, he becomes miserable. With the chest choked up by phlegm, he cannot digest the food; with fallen teeth, with weak sight, having to eat of sharp and bitter and astringent things, with the loins, neck and hands, thighs and legs, bent down by the morbid humours of wind, he becomes quite helpless, assailed by myriads of diseases, insulted by his own kinsmen, precluded from all ablutions, smeared with dirt all over the body, lying on the floor, embracing the earth as it were. Having swallowed all the intelligence, memory, courage, bravery, and the strength of the youth, this damsel of a Jara * feels as if she has achieved all and dances with joy to the drum of asthmatic cough, to the kettle-drum of the roaring stomach, to the flute of the sonorous breath, with the garment-hem of white mustachios, with the petty-coat of the wrinkled and grey-haired skin, having a third leg as it were in the staff, again and again reeling and tumbling; brilliant in the gold-jewels of projecting knots of flesh, veiled in the thin skin, with the tinklings of moving anklets caused by the rubbing of the heel and knee-bones.

The misery of death and the after career.

To the death-pangs that succeed, there is no parallel. Creatures suffering from the direst maladies of the body are afraid of death. In the very embraces of kinsmen, the mortal creature is dragged away by death, as the serpent lying hidden in the depths of the ocean is dragged away by the kite. "Ah! my dear! my wealth! O my son!" While thus bitterly weeping, man is swallowed by death as a frog by a serpent. It is meet that the seeker of

* Old age personified

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moksha should remember the pangs of the dying man whose vitals are cut to pieces, and whose joints are unloosed. "When thy consciousness fails thee and with it thy perceptive faculty, when tied by the band of death, how canst thou find a saviour? Encountering darkness everywhere, as when entering a deep pit, thou wilt see with distressed eyes, thy kinsmen beating their breasts. Thou wilt then find thyself dragged by kinsmen all around with their iron-bands of affection." Tormented by hiccough, withering away by hard breathing, dragged by bands of death, man finds no refuge.

Mounted on the wheel of *samsara*, and led on by the couriers of death, and bound fast by the death-band, man grieves, 'where am I to go?' As man goes alone after death, his karma alone leading him on,—is he a wise man who in this world of *maya* thinks that the mother, father, elders, sons and kinsmen are all his and will come to his help? This world of mortals is verily like a resting-tree. One evening birds meet together on a tree for the night's rest, and the next morning they leave the tree and part from one another and go their way; just so do men meet for a time as relatives and strangers in this world and then disperse. Birth leads to death, and death to birth; thus without rest man wanders for ever like *ghati*-yantra (a machine for raising water).

The study of kosas and its purpose.

Having described the evolution—from Brahman—of the universe including man, the *sruti* proceeds to shew how to bring about the destruction of the great evil of *samsara*. It is with this end in view that the five *kosas* of man will

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be described; and by resolving each kosa into that which precedes it in evolution, each effect into its immediate cause till the Ultimate Cause is reached, man will be led on to a knowledge of Brahman who is neither the cause nor the effect, and of the unity of his Self and Brahman.

Samsara is due to avidya.

The dwelling in the womb and all other vicissitudes of existence described above as making up the evil of *samsara* pertain to the linga-deha, or subtle body. Though the real Self of man has nothing to do with those vicissitudes, still, by delusion (sam-moha), by confounding together the two bodies and the real Self, he thinks that he himself is subject to the changes. Identifying himself with buddhi (understanding, intellect), man regards himself as the cogniser, and engages in the act of congnising. Identifying himself with manas, he regards himself as the thinker, and as a result of this confusion he performs mental acts. Identifying himself with *prana* (up-breathing) and other forms of vitality he feels concerned in all outgoing activities. And identifying himself with sight and other senses, he is engrossed in thinking of color and so on. Similarly, when the physical body is burnt, he thinks himself burnt; the deluded man regards himself black and thus puts on the blackness of the body. By *avidya* man becomes attached to cattle, wealth and the like and thinks himself the owner of them; and by attachment he ascribes to himself the affections of the physical body and the linga-*sarira*, and thinks that he is a student, a householder, an ascetic, a sage, and so on. The body is in fact a product of the various elements of matter, quite foreign to the real Self of man, and man subjects

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himself to evil by mere delusion, by regarding the human organism as 'I' and 'mine'.

Brahmavidya is intended for man.

Though all beings alike—the lower kingdoms as well as man,—are products of *food* and are evolved from Brahman primarily, still, the human being is here made the subject of investigation, simply because it is man who is qualified for karma and *jñ*ana, who is capable of acting and knowing aright. Man is plunged deep down in this ocean of sa*ṁ*sara, in this repository of all evil; and it is man whom the *ś*ruti seeks, by means of Brahmavidya, to unite to Brahman, to his own Innermost Self.

The process of imparting Brahmavidya.

The *ś*ruti tries to impart this Brahmavidya or knowledge of Brahman by an exposition of the five kosas. By affording to man an insight into the nature of the kosas (the sheaths of the Self), it will be shewn that Brahman beyond the kosas is one with man's real Self within. It is indeed by first pointing to the end of the tree's branch that one points out the moon beyond. The human mind which is fully tainted with the vasanas—with the tendencies and impressions of past mundane experiences—that have accumulated in this beginningless sa*ṁ*sara can realise the real Self within only by some peculiarly appropriate process, and it is this appropriate process which the *ś*ruti describes in the sequel.

The one Self differentiated into the Ego and the non-Ego.

The Pratyagatman, the real Self within, is one in Himself, untouched with any duality; neither does there exist

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anything whatever even outside the Self. The one Self is, owing to avidy*a*, differentiated into the two false categories of the Ego and the non-Ego. That is to say, when the one true Self is not realised in His true nature as one, that very Self appears differentiated as the Ego and the non-Ego; so that all the differentiation we are conscious of is due to avidy*a* and therefore false; and the Self remains all the while one in fact, untouched by duality.

The kosas, subjective and objective.

There are five kosas or sheaths in which the Self manifests Himself as the Ego,—namely, the Annamaya or the one composed of food, the Pr*a*namaya or the one composed of vitality, the Manomaya or the one composed of thought, the Vij*n*anamaya or the one composed of intelligence, and the *A*nandamaya or the one composed of bliss; and corresponding to these there are five kosas or sheaths in which the same Self manifests Himself as the objective, as the non-Ego,—namely, Anna or food, Pr*a*na or vitality, Manas or thought, Vij*n*ana or intelligence, and *A*nanda or bliss. So that, ultimately, there are five principles,—Anna, Pr*a*na, Manas, Vij*n*ana and *A*nanda. Anna is the Vir*a*j (the radiant), that which is manifested to our senses, the physical. This has grown or evolved out of Pr*a*na or vitality. Pr*a*na, Manas, and Vij*n*ana constitute what is called the S*u*tr*a*tman. This S*u*tr*a*tman is made up primarily of two kinds of matter: one of them is the vehicle of all outgoing activity (kriy*a*-sakti) and is called Pr*a*na or life-principle; the other kind of matter is the vehicle of all intellection or knowledge (vij*n*ana-sakti) and is of two kinds, Manas and Vij*n*ana. Manas is the anta*h*-kar*a*na, that kind

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of matter in which all concrete (savikalpaka) thought expresses itself. It is in the manasic form of matter that all concrete thoughts, such as those embodied in the Rig-Veda, the Yajur-Veda, and the Sama-Veda, express themselves. And Manas is behind Prana: that is to say, it is from Manas that Prana has been evolved. Vijnana or intelligence, too, is the antah-karana, the matter in which all abstract (nirvikalpaka) thought expresses itself. All determinate ascertained knowledge, such as that concerning the truths taught in the Veda, constitute the Buddhi, the understanding. These three kosas of Prana, Manas, and Vijnana constitute the Sutratman. Ananda is the bliss which results from knowledge and action, and is the ultimate cause of all. Thus, Anna or physical matter constitutes the Viraj-kosa; Prana, Manas, and Vijnana constitute the Sutratman; and Ananda constitutes the Karanakosa (the Cause sheath). The same five kosas (sheaths or principles) are mentioned in the Brihadaranyaka * under the names of Anna, Prana, Manas, Vach (sheech, corresponding to Vijnana here) and Avyakrita (the undifferentiated Root of matter). Prana Manas and Vach, spoken of as the three foods of Prajapati, constitute the Sutratman; Anna is the Viraj; and the Avyakrita is the Karana, the ultimate Cause of all.

The relation between the subjective and the objective kosas.

The five sheaths of the non-Ego or objective group constitute respectively the material essences of which the five sheaths of the Ego or subjective group are built up. On realising the nature of the ten kosas of the Ego and the

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non-Ego groups, the student should first resolve in thought the five sheaths of the Ego group into their respective material essences in the objective group; *i.e.*, he should understand that the Annamaya-kosa is made up of the matter on the plane of physical matter, that the Pranamaya-kosa is made up of matter on the plane of Prana or vital essence, and so on. He should then realise that, as the effect is not distinct from the cause, the Annamaya is not distinct from Anna, its material cause. So, too, with regard to the other kosas. The student should now take the next step: he should see that as Anna has been evolved from Prana, the one is not distinct from the other, its material cause, and is therefore one with it. In the same way he should see that Prana is not distinct from Manas, that Manas is not distinct from Vijnana, and that Vijnana is not distinct from Ananda, the first Cause.

The Self beyond.

When the student has by this process risen above the level of effects and attained to the level of the Cause, he is taught the grand truth that the Self and Brahman are identical. In the light of this teaching he ceases to identify himself with the Cause and rises to the level of Brahman beyond the Cause, and thus realises the unity of Brahman and the Self.

Contemplation of the sheaths as altars of sacred fire.

As Ananda is the innermost essence of the remaining four principles of the non-Ego group, so, the Anandamaya-kosa is the pratyagatman or the innermost essence of the remaining four sheaths of the Ego group, inasmuch as these

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sheaths are all manifestations of the one *jîva* who is consciousness pure and simple (praj*ñ*ana-ghana). The contemplation, however, enjoined in the sequel, of the *A*nandamaya-kosa which is consciousness pure and simple —as made up of a head, two wings, a trunk and a tail—may be explained as referring to the variety in the manifested forms of bliss resulting from the acts of the individual. Each sheath is represented as made up of a head and so on for the purposes of contemplation. Accordingly, the teachers of old have explained that these are but imaginary representations of the kosas in the form of altars of the sacred fire. The Annamaya-kosa, for instance, should be contemplated as the altar of the sacred fire arranged in the form of a bird:* the head of the human physical body corresponding to the head of the bird, the arms to the wings, the middle portion to the trunk, and the remaining part to the tail of the bird.

The purpose of the contemplation of kosas.

By a constant contemplation of these kosas represented as altars of the sacred fire, the student attains wisdom. His buddhi or understanding becomes purer and acquires the faculty of true discrimination. With the growth of the faculty of true discrimination, he abandons the first kosa and recedes to the one next behind. Thus step by step he abandons one kosa after another, and receding behind all kosas and dissolving away all of them, he attains to a knowledge of his unity with Brahman and becomes liberated. The sruti further declares that he who contemplates

* In sacrificial rites, the altars of the sacred fire are usually arranged in the form of a bird, such as a hawk.

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Anna or the Viraj obtains all food. This must be the additional fruit of the contemplation accruing to the devotee; for, so the Veda teaches, and no teaching of the Veda can ever be doubted. Doubt may arise only as to the matters known through sensuous perception or through inference therefrom, the vision in this case being distorted by the idiosyncrasies of the human mind. The Vedic revelation, on the other hand, is not subject to any such distortion.

Or, the purpose of the teaching of these upasanas may be explained in another way :—Man naturally identifies himself with the kosas. The sruti, taking hold of this natural bent of the human mind, enables man to resolve, by Dhyana or meditation, each kosa into what is behind it, till he reaches the Self behind all kosas, and then enjoins him to hold on to that Self alone. The fruits of the contemplation mentioned in connection with the several kosas should not be supposed to accrue as declared here. The unity of Brahman and the Self is the main point of teaching, and that alone therefore is the truth which the sruti seeks to impress in this connection. A parallel case is found in the Chhandogya-Upanishad. There * the sruti teaches the contemplation of *name*, etc.,—to which man resorts of his own accord, without the sruti enjoining it,—only with a view to enjoin the contemplation of the Infinite (Bhuman), declaring it as the highest of the upasanas therein taught.

Or, it may be that in speaking of the contemplation of food, etc., and the fruits thereof, the Taittiriya merely reiterates the teaching of the Brihadaranyaka concerning

* Op. cit. 7.

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the contemplations of the Viraj and the Sutratman,—which are there enjoined as the means of attaining fruits ranging below moksha,—while the main object of the Taittiriya is to impart a knowledge of the Absolute Reality as the means of attaining the highest good.

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CHAPTER XI.

ANNAMAYA-KOSA.

Introduction.

In chapters VI to IX, it has been well established that the whole universe from *akasa* down to man has been evolved from Brahman endued with *Maya*. This being established, it becomes quite evident that Brahman is infinite; for, as the effect has no existence apart from the cause, Brahman Himself is in the form of space, time and all things. Having thus established the infinitude of Brahman declared in the words "Real, Consciousness and Infinite is Brahman," the *sruti* proceeds to establish the statement that He is 'hid in the cave,' by way of discriminating the real Brahman from the five kosas beginning with the Annamaya and ending with the *Anandamaya*.

Composition of the Annamaya-kosa.

To treat first of the Annamaya-kosa:

स वा एष पुरुषोऽन्नरसमयः ॥४॥

4. He, verily, is this man, formed of food-essence.

This human being whom we perceive is a *vikara* or product of food-essence. It is, indeed, the semen,—the essence of all parts of the body, bearing the (generator's) thought-impress of human form,—that here constitutes the seed; and he who is born from that seed (which bears the thought-impress of human form) must be

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likewise of human form; for, as a rule we find that all creatures that are born, of whatever class of beings, are of the same form as the parents.

(*Question*) :—All creatures alike being formed of food-essence and descended from Brahman, why is man alone taken (for examination) ?

(*Answer*) :—Because of his importance.

(*Question*) :—Wherein does his importance lie ?

(*Answer*) :—In so far as he is qualified for karma and *jnana*, for acting and knowing aright. Man alone, indeed, is qualified for karma and *jnana*, because he alone is competent to follow the teaching, and because he alone seeks the ends which they are intended to secure. Accordingly the *sruti* says elsewhere : " But in man the Self is more manifested " &c.* It is man whom the *sruti* seeks to unite to Brahman, the Innermost Being, through Vidy*a* or wisdom.

† With a view to transport man by the ship of Brahma-vidy*a* to the farthest shore of the great ocean of evil-producing kosas (sheaths), the *sruti* says " He, verily, is this man " etc. Here ' He ' refers to the *A*tman, the Self, the Primal Being; and ' verily,' shows that He is the *A*tman taught in all upanishads. In the words ' this man ' the *sruti* teaches that the *A*tman Himself has become the man of kosas by avidy*a*, by not knowing himself. Just as a rope

* Aita. *Ara.* 2-3-2-5. The passage is quoted in full on page 311.

† Here the *Vartikakara*'s explanation differs from the Bhashyakara's,

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becomes a serpent only by avidya,—for, a rope can never actually become a serpent,—so, by avidya *A*tman becomes the man of five kosas and appears to suffer along with the kosas. 'Annarasamaya' means a thing formed of food-essence. Reason* as well as revelation † teach that the Supreme Self is not formed of any material, unlike a pot which is formed of clay. But we know that the body is made of food-essence. The sruti says that "He (the Self), verily, is this man formed of food," simply because the physical body is an upadhi of the Self.—(S & A).

By "this man formed of food-essence" we should understand the pinda or individual human organism only; but that organism is one with the Viraj, with the whole visible universe constituting the physical body of the Cosmic Soul. Elsewhere, in the words "The Self alone was all this in the beginning, in the form of man," ‡ the sruti teaches the unity of the body and the Viraj; and here, too, in the words "Those who contemplate upon Anna (food) as Brahman," the sruti directs us to regard Brahman and Anna as one. When by upasana the organism which is limited to the individual is unified with the Viraj or Cosmic Organism, Prana (life) becomes also unified with Vayu, the Hiranya-garbha; and then the Self in the upadhi of the Hiranya-garbha passes beyond the limits of individuality, in the same way that a lamp-light confined within a pot becomes

* The reason is: that He has no parts, that He is unattached, and so on.

† "He is not born, He does not die," etc. (Katha-up. 2–18)

‡ Bri. Up. 1—4—1

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diffused in space when the confining pot is broken to pieces—(S. & A.).

The human organism, composed of a head, hands, feet, etc., and which at the beginning of creation was evolved after the evolution of *ākāsa* and other things mentioned already,—that very human organism is the one which every man regards as 'my body.' Certainly, what a person now regards as his own body is not itself the one evolved at the beginning of creation; still, as both alike are formed of food-element evolved in the course of the evolution beginning with *ākāsa*, man's body is of the same kind as the one evolved at the beginning of creation. Hence the words "He, verily, is this man." The words "formed of food-essence (anna-rasa)" clearly point to this idea. There are six kinds of food-essence: sweet, acid, saline, bitter, acrid and astringent. The physical body is formed of these six essences of food. The essence of the food eaten by the parents is in due course converted into the seven principles of this body,—namely, skin, blood, flesh, fat, bone, marrow and semen; and on entering the womb it is again changed into a human body. The Garbha-upanishad says:

> "The food-essence is of six kinds. From this essence blood is formed; from blood, flesh; from flesh, fat; from fat, bone; from bone, marrow; from marrow, semen. From a combination of semen and blood the fœtus is formed."

The gross physical body mentioned here as formed of food-essence includes also the subtle body lying within it, inasmuch as this latter body is formed of simple (a-pañchîkṛita,

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unquintupled, uncompounded) elements of matter (bhuta) and is nourished and maintained by food, etc., eaten by man. That the subtle body is formed of elements of matter is declared by the Teacher in the following words:

> "The five unquintupled primary elements of matter, and the senses which are evolved from them, constitute together the Linga-Sarira composed of the seventeen constituents; the Linga-Sarira thus being material." *

That the subtle body is nourished and maintained by food, etc., is taught in the Chhandogya:

> "Formed of food, verily, is manas; formed of water is prana; formed of fire is speech."*

From our ordrinary experience it can be shewn that in the case of all beings, when manas is weakened by fasting, it is invigorated by breaking the fast. Similarly, we find in our experience that, when prana or vitality is weakened by the fatigue of a journey, it is refreshed by drinking water. So also we see songsters purify their throats by drinking ghee, oil, and other tejasic (fiery) substances and thus improve their voice. The physical body which we perceive—formed of food, and associated with the Linga-deha (subtle body)which is composed of manas, prana, speech, etc., and whose nature has just been described,—is the adhyatmika, i.e., belongs to the individual soul. From this we may also understand the nature of the Adhidaivika, the body of the Cosmic Soul,

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* These seventeen constituents are: the five primary elements, the five jnana-indriyas (senses of knowledge), the five karma-indriyas (senses of action), manas, and buddhi.

† Op. cit 6—5—4.

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the Vair*a*jic body called Brahm*anda*, the Mundane Egg. The V*a*rtikaka*r*a has described it as follows:

> "Then came into being the Vir*a*j, the manifested God, whose senses are Dis (space) and other (Devat*a*s or Intelligences), who wears a body formed of the five gross elements of matter, and who glows with the consciousness 'I am all'."

The Annamaya-kos*a* has been described by the *s*ruti only with a view to ultimately enable the disciple to understand the real nature of Brahman, just as the end of a tree's branch is first shown with a view to point out the moon over against it.

Contemplation of the Annamaya-kosa.

The *s*ruti now proceeds to represent for the purposes of contemplation the five parts of the Annamaya-kos*a* in the form of a bird as in the case of a sacrificial fire. The sacrificial fire arranged in the form of a hawk, a heron, or some other bird, has a head, two wings, a trunk and a tail. So also, here, every kos*a* is represented to be made up of five parts:

तस्येदमेव शिरः। अयं दक्षिणः पक्षः। अयमुत्तरः पक्षः। अयमात्मा। इदं पुच्छं प्रतिष्ठा ॥५॥

5. This itself is his head; this is the right wing, this is the left wing, this is the self, this is the tail, the support.

The disciple's mind having been accustomed to regard the non-self as the Self—to regard as the Self the

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several forms, bodies, or kosas which are external to the Self—it is impossible for it all at once to comprehend the Innermost Self without the support (of its former experience), * and to dwell in Him detached altogether from that support. Accordingly, the sruti tries to lead man within (to one self within another till the real Self is reached) by representing (the inner embodied selves, the Pranamaya and so on) after the fashion of the physical body, of that embodied self with which all are familiar,—i.e., by representing them as having a head, etc., like the Annamaya self,—in the same way that a man shows the moon shining over against a tree by first pointing to a branch of the tree.†

The Annamaya-kosa is here represented by the sruti as a bird, as having wings and a tail, in order that the Pranamaya and other kosas may also be represented in the form of a bird. The intellect will thereby be divested of its engrossment in external objects and can then be directed steadily to the self. No contemplation of a kosa is intended for the specific fruit spoken of here. The present section starts and concludes with a discussion of the unity of the Self and Brahman; therefore this unity must be the aim of

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* i. e., independently of all reference to the kosas formerly regarded as selves.

† He who wants to show the moon to another first teaches that the end of the branch of the tree is the moon. When the eye has thus been directed towards the end of the branch, and has been withdrawn from all other directions, then the moon over against the end of the branch is shown.

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its teaching. To suppose that the contemplation for a specific purpose is also intended here is to admit that the present section deals with two different topics, which is opposed to all principles of interpretation. As to the *sruti* speaking of the specific fruits, it should be construed into a mere praise of the intermediate steps in the process of Brahmavidy*a*, calculated to induce the student to push on the investigation with zest. By meditating upon the kosas one after another, the student realises their true nature. When the mind dwells steadily in one kosa and realises its true nature, it loses sight of all objects of its former regard; and when thus divested, gradually, of the idea of one kosa after another, the student's mind is competent to dwell steadily in the Self.—(A).

Of the man formed of food-essence, what we call head is itself the head. In the case of the Pr*a*namaya and the like, what is not actually the head is represented as the head; and to guard against the idea that the same may be the case here (*i.e.*, with the Annamaya), the *sruti* emphasises, "this *itself* is the head". The same is true with regard to wings, etc.—This, the right arm of the man facing the east, is the right wing; this, the left arm, is the left wing; this, the central part of the body, is the self, the trunk, as the *sruti* says, "The central one, verily, is the self of these limbs." This, the part of the body below the navel,—the tail as it were, because, like the tail of a bull, it hangs down,—is the support, *i.e.*, that by which man stands.

As to the Annamaya which is to be meditated upon, what we call head, the part of the body situated above the

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neck, is itself the head. There is no figure here. The two hands themselves we see are to be meditated upon as the two wings. The part of the body situated below the neck and above the navel is the self, the middle part of the body, the suitable abode of *jiva*.....It is plain that the part of the human body below the navel is the support of the upper part. In the body of the bull and other animals, the tail forms a support in so far as it serves to drive away flies and musquitoes and the like. This idea of the tail being the support of the bodies is presented here for purposes of contemplation.*

As fashioned after the mould of the physical body, the Pr*a*namaya and others to be mentioned below are also represented to be of the same form, having a head and so on; the molten mass of copper, for example, poured into the mould of an idol takes the form of that idol.

Though the Pr*a*namaya and the other three kosas are not actually made up of a head and so on, still, as the molten metal poured into a mould takes the form of that mould, so the Pr*a*namaya and other kosas which lie within the Annamaya-kosa may be imagined to be moulded after the latter. Such a representation is only intended to facilitate the meditation and discrimination of the four kosas—(S&A)

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* That is to say, the value of the idea consists in the fact that a contemplation thereof leads to a comprehension of the true nature of Brahman in man,—which is here the main subject of discourse. Brahman will be spoken of as the support of the Anandamaya self.—(Tr.)

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A Mantra on the unity of the Viraj and the Annamaya.

Thus has been taught the form in which the Annamaya-kosa should be contemplated. Now, the *sruti* quotes a mantra with a view to confirm what has been taught in the Brahmana here regarding the kosa and its upasana:

तदप्येष श्लोको भवति ॥६॥

[इति प्रथमोऽनुवाकः]

6. On that, too, there is this verse:*

[अथ द्वितीयोऽनुवाकः]

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । अन्नाद्भूतानि

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* According to the division current among the students of these days, the first anuvaka ends here. Some students give to these divisions the name 'Khandas' or sections. Sayana does not recognise this division and even condemns it as not founded on any logical division of subject-matter. He looks upon the whole Anandavalli, beginning with "The knower of Brahman reaches the Supreme", as the second anuvaka, the Peace-Chant being the first anuvaka. These two anuvakas with the Bhrigu-valli, the third anuvaka, constitute what Sayana calls the Varuni-Upanishad.

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जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ॥१॥

[**Anuvaka II**]

1 "From food indeed are (all) creatures born, whatever(creatures) dwell on earth; by food, again, surely they live; then again to the food they go at the end. Food, surely, is of beings the eldest; thence it is called the medicament of all. All food, verily, they obtain, who food as Brahman regard ; for, food is the eldest of beings, and thence it is called the medicament of all. From food are beings born ; when born, by food they grow. It is fed upon, and it feeds on beings ; thence food it is called."

Bearing on this teaching of the Br*a*hma*n*a, there is the following mantra which refers to the nature of the Annamaya-*a*tman, the self of the physical body.

The *s*loka is quoted here in corroboration of the teaching of the Br*a*hma*n*a, with the benevolent idea of impressing the truth the more firmly.—(S).

Just as a mantra was quoted before with reference to what was taught in the aphorism " the knower of Brahman reaches the Supreme," so also a verse is quoted here in corroboration of what has been just taught. This verse consists of fourteen p*a*das or lines. Though no such metre is met with in ordinary language, this extraordinary metre must have been current in the Vedic literature.

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The Viraj.

From food,* indeed, converted into rasa (chyle) and other forms, are born all creatures, moving and unmoving (sthavara and jangama). Whatever creatures dwell on earth, all of them are born of food and food alone. After they are born, by food alone they live and grow. Then again, at the end when their growth, their life, has come to an end, to food they go; *i. e*, in food they are dissolved.—Why?—For, food is of all living beings the eldest, the first-born. Of the others,—of all creatures, of the Annamaya and other kosas,†—food is the source. All creatures are therefore born of food, live by food, and return into food at the end. Because such is the nature of food, it is therefore called the medicament of all living creatures, that which allays the scorching (hunger) in the body.

Food, the Viraj, was evolved before all creatures on earth, and is therefore the First-born. Hence the assertion of the Purana "He verily was the first embodied one". Those who know the real nature of food call it the medicament (aushadha) of all, because it affords a drink that can assuage the fire of hunger which would otherwise have to feed upon the very dhatus or constituents of the body. This cow of food suckles her calf of the digestive fire in all beings, through the four udders of the four food-dishes.‡—(S)

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* *i.e.*, from the Viraj.

† The Pranamaya and other kosas are certainly not constituted of Anna, the physical food; but they attain growth by the food eaten by man.

‡ The four kinds of food are those which have to be eaten respectively by mastication, by sucking, by swallowing, and by licking.

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All creatures,—the womb-born, the egg-born, and so on,—all creatures that dwell on earth, are born of food (anna), as has been already shewn.....The bodies of animals, etc., form the food of the tigers and the like; hence the assertion that they dissolve in food at the end. Because food is the source of the bodies of all living beings, it is the medicine of all, as removing the disease of hunger. By removing the disease of hunger, food forms the cause of a creature's life, of its very existence.—The *sruti* speaks of food as the remover of hunger simply to shew that it is the cause of the existence of all creatures. The *sruti* has described the Annamaya-kosa at length by speaking of food as the cause of the birth, existence and dissolution of all living creatures.

Contemplation of the Viraj and its fruits.

The *sruti* then proceeds to declare the fruit that accrues to him who has realised the Food-Brahman, the unity of food and Brahman.—They who contemplate the Food-Brahman as directed above obtain all kinds of food. Because "I am born of food, I have my being in food, and I attain dissolution in food," therefore, food is Brahman.* How, it may be asked, can the contemplation of the Self as food lead to the attainment of all food? The *sruti* answers: For, food is the eldest of all beings, because it was evolved before all creatures;

* Food is Brahman, because it is the cause of the birth, existence, and dissolution of all Annamaya-kosas. The disciple should contemplate on the idea "I am the Food-Brahman," because it is not possible to attain all food without being embodied in the body of the Viraj, the Food-Brahman, and because the disciple cannot attain to that state without contemplating his unity with the Viraj.

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and it is therefore said to be the medicine * of all. It therefore stands to reason that the worshipper of *Á*tman as food in the aggregate attains all food.

The *s*ruti speaks of food as Brahman because food is the cause of the birth, existence, and destruction of the universe. He who contemplates this Brahman, the Vir*a*j, for a long time with great reverence and uninterrupted devotion and contemplates the Vir*a*j as one with the devotee himself,—he becomes one with the Vir*a*j and attains all food that all individual creatures severally attain. That is to say, the devotee of the Vir*a*j partakes of all food, like the Vir*a*j Himself. In the words "This here is the Vir*a*j" the T*and*ins declare that the Vir*a*j is the eater of all food. How this is possible the *s*ruti explains by declaring that the whole visible universe is pervaded by the Vir*a*j as the eater thereof, as every effect must be pervaded by its cause.—(S)

Those men who contemplate Brahman in food, taking food as a symbol of Brahman,—*i. e.*, those who elevate food in thought to the height of Brahman and contemplate it as having assumed the form of the physical body made up of a head, a tail and other members,—these devotees attain all food.—Or, the food which was at first evolved from Brahman through the evolution of *a*k*a*s*a* and so on is now manifested as the physical bodies of individual souls, such as human and other bodies, as also in the form of the Vir*a*j, *i.e.*, as the body of the Universal Soul. Those who contemplate Brahman as manifested in the upadhi of food thus transformed attain unity with the Universal Being, the Vir*a*j, and partake of all kinds of food which all the different classes

* See the Vartikakara's explanation on page 398.

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of living beings, from Brahman down to plants, severally attain, each class attaining the food appropriate to it.

Addressing at first the disciple who seeks to know the Truth, the *sruti* has declared "food, surely, is the eldest of beings," etc., with a view to describe the nature of the Annamaya-kośa, the physical body, since knowledge of the body is a step on the path to knowledge of Brahman. And the *sruti* repeats the same statement again; with a view to extol the Being to be contemplated upon. The passage means: Because food (Anna) is the eldest-born, the cause of all living beings from man to the Vir*aj*, therefore it is the medicament of all, as removing all diseases of sa*ms*ara. For, by practising contemplation on the line indicated above, one attains the Vir*aj*, and in due course attains salvation as well.

"From food are beings born; when born, by food they grow." This repetition of what has been already said is intended to mark the conclusion of the present subject.

The Vir*aj*, here presented for contemplation, is a lofty Being, for the further reason that He is the cause of the origin and growth of the bodies of all living beings.

The Viraj as the nourisher and the destroyer.

The etymology, too, of the word 'anna' points to the loftiness of Food as the cause of all bodies.

Now the *sruti* gives the etymology of the word 'anna'. It is so called because it is eaten by all beings and is itself the eater of all beings. As eaten by all beings and

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as the eater of all beings, Food is called Anna.* The word "iti" (in the text) meaning 'thus' marks the close of the exposition of the first kosa.

'Anna' (Food) is so called because it is eaten by all beings for their living existence; or because it destroys all beings. It is a well-known fact that all bodies die of diseases generated by disorderly combinations of food-essences in them. Here, the *sruti* marks the close of the verse quoted, as well as the end of the exposition of the Annamaya-kosa.

Knowledge of the Annamaya-kosa is a stepping-stone to knowledge of Brahman.

To the man who seeks to know the nature of Brahman 'hid in the cave', the *sruti* has expounded the Annamaya-kosa as a step to the knowledge of Brahman. The exposition forms a step to the knowledge by way of removing all attachment to external objects—such as sons, friends, wife, home, land, property,—and confining the idea of self to one's own body. Every living being naturally identifies himself with his sons, etc., as if they form his very self; and this fact is admitted by the *sruti* in the words "Thou art the very self, under the name 'son'."† In the Aitareyaka also it is said "This self of his takes his place as to the good acts; while the other self, reaching the (old) age and having achieved all he had to do, departs." ‡ The meaning of the passage

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* This etymology is intended to shew that the Prajapati, who is manifested in the form of Food, exists in two forms, as both the eaten and the eater.

† The Taittiriya Ekagnikanda. 2—11—33.

‡ Aita-Up, 4—4

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is this: A householder, gifted with a son, has two selves, one in the form of the son and the other in the form of the father. His self in the form of the son is installed in the house for the performance of the purificatory rites (punya-karma) enjoined in the *sruti* and the *smriti*; whereas his self in the form of the father, having achieved all that he has had to do, dies, his life-period having been over. The Blessed Bhashyakara (*Sri Sankaracharya*) has also referred to this fact of experience in the following words: "when children, wife, etc., are defective or perfect, man thinks that he himself is defective or perfect, and thus ascribes to the Self the attributes of external things." Since every man is aware that the son is distinct from himself, the notion that the son is himself is like the notion that "Devadatta is a lion." Therefore the Annamaya-kosa has been expounded here with a view to shew this kind of its superiority as self,—i. e., with a view to confine the disciple's idea of self within the limits of one's own body by withdrawing the idea from the whole external world composed of sons, friends, etc. The *sruti* will explain this clearly in the sequel, in the following words:

> "He who thus knows, departing from this world, into this self formed of food doth pass."*

There may be a person who, owing to the preponderance of the deeply ingrained seeds of attachment for external objects, does not, when once taught, take his stand in the Annamaya self. It is to enable such a man to do it that the contemplation of the Annamaya self has been taught. He who practises this contemplation, constantly fixing his

* Tai. Up. 2—8.

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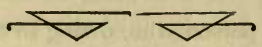
thought on the Annamaya self, withdraws altogether from the external objects and takes his stand in the Annamaya self. If a devotee of this class be short-lived and die while still engaged in this contemplation without passing through the subsequent stages of investigating the real nature of the Pra*n*amaya and other selves and thus perfecting the knowledge of the true nature of Brahman, then, he will attain all food as declared above. It is this truth that the Lord has expressed in the following words :

> "Having attained to the worlds of the righteous and having dwelt there for eternal years, he who failed in yoga is reborn in a house of the pure and wealthy."*

Thus with a view primarily to remove all attachment for external objects, the sruti has treated of the nature of the Annamaya-kosa, and has incidentally spoken of its upa*s*ana and the fruit thereof.



* Bhag. Gita. 6—41.

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CHAPTER XII

PRANAMAYA-KOSA.

The purpose of the sequel.

Now the *sa*stra proceeds to shew,—by means of wisdom, i.e., by way of removing the five sheaths of the Self which avidy*a* has set up,—that Brahman, who is behind all the illusory selves from the Annamaya down to the *A*nandamaya, is one's own true Inner self, in the same way that, by threshing the many-sheathed seed of kodrava (Paspalum scrobiculatum), one brings to view the grain within.

First, with a view to lead the mind—which has lost its longing for external objects—to the inner being which is behind food and the food-sheath, the *s*ruti proceeds to expound the nature of Pr*a*na or vital air and the Pr*a*namaya-kosa or the vital body—(S)

The Pranamaya-kosa.

तस्माद्वा एतस्मादन्नरसमयात्। अन्योऽन्तर आत्मा प्राणमयः। तेनैष पूर्णः ॥२॥

2. Than that, verily,—than this one formed of food-essence,—there is another self within, formed of Pr*a*na; by him this one is filled.

Distinct from that,—from the gross physical body

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(pi*n*da) formed of food-essence, which has been described above,*—there is a self within formed of Pr*a*na or vital air, and quite as falsely imagined to be the self as the gross body. The self formed of Pr*a*na, the vital air (v*a*yu), fills the self which is formed of food-essence, as the air fills the bellows.

The effect is one with the cause.

"*Than that*":—here '*that*' refers to the Vir*a*j, being the one at a distance, *i. e.*, manifested as food or gross physical matter which is external to the individual being formed of that food. "*Verily*": This particle serves to call back to memory the Vir*a*j described. "*Than this one*": The word '*this*' here denotes the immediate, individual being. By this appositional use of '*than that*' and '*than this one*' the sruti teaches that the individual being (the effect, the product,) is one with the Vir*a*j, the Cosmic Being, is in truth identical with the cause. So, too, in similar contexts in the sequel, the appositional use of '*than that*' and '*than this one*' shews the oneness of the effect (such as the Pr*a*namaya) with the cause (such as Pr*a*na).† Otherwise,—*i. e.*, if the effect be not one with the cause,—Brahman and the universe would be two distinct things: and this is nothing but the duality of the S*a*nkhya system.—(S). Moreover,

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* and represented as a bird.

† For, on the principle of the oneness of effect with the cause, the whole external universe can be resolved into Brahman, the Cause. And on realising the identity of Brahman with the Self as taught by Revelation, Brahman the Cause becomes the Infinite Being who is neither the cause nor the effect.—(S)

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the cause, such as the Pra*n*amaya, is said to exist independently of the effect, such as the Annamaya, while the effect cannot exist independently of the cause. This also points to the same conclusion, namely, that the effect is one with the cause, is not distinct from the cause, is the cause itself—.(S)

The composition of the Pranamaya-kosa.

And the Pra*n*amaya-kosa is of a distinct nature from the Annamaya, and is within it as its basic substance. It is a self, because like the Annamaya it is also falsely identified with the Self.—(S)

Now the first mentioned sheath, the Annamaya-kosa, is permeated by four kosas, by the Pra*n*amaya and the rest. Similarly the Pra*n*amaya is permeated by three kosas, the Manomaya by two kosas, and the Vij*n*anamaya by one kosa.—(S)

The Annamaya is filled by the Pra*n*amaya as the serpent is filled by the rope, (where the latter is mistaken for the former). The Annamaya is an effect of the Pra*n*amaya; it is a mere imagination, as the *s*ruti says "all effect is a mere name, a creation by speech."*—(S).

In the words of the Brahma*n*a it was declared that the Parama*t*man (the Supreme Self) Himself attained the state of the Annamaya-kosa in the course of evolution beginning with *a*kasa; and the same truth was then confirmed by quoting a verse. Distinct from the self first spoken of in the words of the Brahma*n*a, and then in the verse, as the one experienced in the consciousness "I am a man",—distinct

* Chha. 6·1-4.

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from this self is the Pra*n*amaya self, dwelling within it. By the Pra*n*amaya self the Annamaya is filled. Within the physical body dwells the body of vital airs, pervading it from head to foot.

In the Linga-sar*i*ra, there are two *s*aktis or potentialities, J*n*a*n*a-*s*akti and Kriy*a*-*s*akti, the potentiality of consciousness, and the potentiality of action. What we call Pra*n*a is a substance evolved from the kriy*a*-*s*akti of the Linga-sar*i*ra. A form built of Pra*n*a is the Pra*n*amaya-ko*s*a, the aggregate of the five v*r*ittis or functions of Pra*n*a. These v*r*ittis are peculiar functions of the principle of Pra*n*a, known as pra*n*a (out-breathing), apa*n*a (in-breathing), vya*n*a (diffused breathing), uda*n*a (up-breathing), and sama*n*a (essential or complete breathing). And the functions are manifested each in its appropriate region, such as the heart. Accordingly, it is said: "In the heart lies pra*n*a; in the anus lies apa*n*a; sama*n*a is established in the navel; uda*n*a lies in the throat; vya*n*a pervades the whole body." This aggregate of vital functions,—this Pra*n*amaya-ko*s*a—is falsely ascribed to the Self, and we see it identified with the Self by him who thinks 'I breathe'; it is therefore here spoken of as *a*tman, the self. Now, just as sons and other external objects are regarded as non-self when the idea of self has been confined to one's own physical body,—which, when compared with sons, etc., is the immediate self of man,—so also, the physical body ceases to be regarded as the self when the Pra*n*amaya self within the Annamaya has been clearly presented to view. Though neither the son nor the physical body is the real Self, still, in common parlance, they are distinguished from each other. The son is gau*n*a-

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atman ; that is to say, a man speaks of his son as the self only in a figurative sense ; whereas when a man speaks of his body as the self, he actually mistakes the body for the real Self ; that is to say, the body is a mithya-atman, is a false self, is actually mistaken for the real self. In the one case, man is conscious that the son is distinct from himself, while, in the other, he is not conscious that the body is distinct from himself. This difference is referred to by the Bhashyakara (Sri Sankaracharya) in the following words :

> " When the son and the body are regarded as the non-self, *the figurative self* and the *false self* cease to be. On the rise of the knowledge that 'I am Brahman, the Existence,' where is room for action ?"*

The physical body is not the Self.

The philosophers of the Lokayata or materialistic school, as well as those among the laity who are not aware of the distinction between the body and the Self, regard the body itself as the Self. That this view is false is here indirectly taught by the sruti teaching of the Pranamaya self. This point has been discussed in the Vedanta-sutra III. iii. 53.

(*Question*) :—In the article preceding the one under reference, it has been determined that the contemplation of the sacred fires constituted of manas, etc., does not form part of any sacrificial rite, and that a man may practise it independently of any sacrificial rite. Then the question arises, What is man ? This question has to be answered in connection with the Ritualistic section as well as in connection with the section of Brahmavidya ; for, it deals with the

* *Vide* commentary on the Vedanta-sutra I. i. 4.

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existence of the Self independent of the body and attaining svarga and moksha.

(*The Materialist*):—The body itself is the Self; for consciousness is invariably found in connection with the body and the body alone. Consciousness is manifested only where there is a body, but not in the absence of a body. It should not be urged that consciousness is a thing quite distinct from the body and that therefore the Self is quite independent of the body. For, like the power of intoxication arising from a combination of arecanut and betel leaf and lime, consciousness, too, is born of the elements of matter combining together so as to form the physical body; how can consciousness be quite a different kind of thing? Wherefore, the Self is no other than the physical body which is found to have the power of sensation.

(*The Vedântin*):—The consciousness we have of earth and other elements of matter must be distinct from those elements of matter, because it is their perceiver. In every case of perception, the perceiver must be distinct from the thing perceived; the sense of sight, for instance, is distinct from colour. Such being the case, when a person says that the perceiving consciousness is the Self, how can the Self ever be identified with the body which is made up of matter? As to the argument that consciousness is found where there is a body, and that it is not found where there is no body, we say that the negative part of the argument cannot be maintained, inasmuch as the scriptures speak of the intelligent Self passing into the other world without the physical body. And the authority of the scriptures must be upheld by all.

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Prana has a birth.

That the vital principle (Pr*a*na) dwelling within the physical body—which has been proved to be the non-self —has a birth has been determined as follows in the Ved*a*nta-s*u*tra II. iv. 8:

(*Question*):—In man there is the vital air traversing the aperture of the mouth and causing him to breathe in and out. Has it a beginning or no beginning?

(*Prima facie view*):—It has no beginning; for, in speaking of the state of things prior to creation, the *s*ruti refers to the activity of Pr*a*na in the words "It breathed airless."

(*Conclusion*):—The word 'breathed' does not here denote the action of the vital air, inasmuch as the existence of the air has been denied by the *s*uti in the words "it breathed airless." There the *s*ruti speaks only of the existence of Brahman; for, that passage is of the same tenor as many other passages of the *s*ruti speaking of the state of things prior to creation, such as "Existence alone this at first was."* And the passage "Hence come into being Pr*a*na,"† etc., speaks very clearly of the birth of Pr*a*na. Therefore, like the senses, Pr*a*na has a birth.

Prana is a distinct principle.

(Ved*a*nta-s*u*tras II. iv. 9—12).

(*Question*):—Is Pr*a*na, the vital air, identical with V*a*yu, the air outside? Or is it a mere function of the five senses? Or is it something else?

(*Prima facie view*):—The external air itself, entering through the aperture of the mouth into the body just as it

* Chh*a*—6-2-1, † M*u*nd. Up. 2-1-3.

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enters into the aperture of a bamboo stick, is termed Prana. There exists no distinct principle (tattva) called Prana; for, the sruti says "What we call Prana is the air itself." *

Or, just as the several birds that are confined in one cage cause that cage to move while they themselves are moving, so also the eleven senses—the five organs of sensation, the five organs of action, and manas—cause the body to move while they are engaged in their respective activities. This common function of all the senses, which results in the bodily motion, is what is called Prana or vitality. And accordingly, the Sankhyas teach that "the common function of the senses constitutes the five airs such as prana or out-breathing." † Therefore, Prana is not a distinct principle.

(*Conclusion*) :—"Prana, verily, is Brahman's fourth foot; it shines by the light of Vayu." ‡ In these words, the sruti, speaking elsewhere of the contemplation of the four-footed Brahman, clearly points out a distinction between the adhyatmika Prana (the vital principle in the individual organism) and the adhidaivika Vayu (the cosmic principle of air), the one being helped by the other. Therefore the unity declared in the words "what we call Prana is the air itself" should be explained as referring to their unity as cause and effect. As to the contention of the Sankhyas, we say that it is quite untenable, since there can be no function which is common to all the senses. In the case of the birds, however, the motion generated by them all is of one kind and contributes to the motion of the cage.

* Bri. Up. 3-1-5. † Sankhya-Karika, 29. ‡ Chha-Up. 3-18-4,

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Not so, indeed, are the functions of seeing, hearing, thinking, etc., all of one kind. Neither are they all such as can contribute to the movement of the body. Therefore, we conclude—as the only alternative left—that Pr*a*na is a distinct principle.

The limited size of the principle of Prana.

(Ved*a*nta-s*u*tra I. iv. 13.)

(*Question*) :—Is this principle of Pr*a*na (in the individual organism) all-pervading, or small in size?

(*Prima facie view*) :—Pr*a*na pervades all bodies, from that of the lowest animalculè up to that of the Hir*a*nyagarbha, as the *s*ruti says:

> "He is equal to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, equal to this universe."*

Therefore Pr*a*na is all-pervading.

(*Conclusion*) :—The cosmic principle, the Pr*a*na of the Hir*a*nyagarbha, exists—as the *s*ruti says "V*a*yu (the air) itself is the Cosmic Being"—both as a principle in the Cosmic Being and as a principle in the separate individual beings, and it may therefore be regarded as all-pervading. It is this all-pervadingness that the *s*ruti quoted above refers to, for the purpose of contemplation. The principle of Pr*a*na in the individual being is, like the senses, invisible and limited in size.

Contemplation of the Pranamaya.

Now with a view to enjoin another contemplation on him who, in virtue of the strong sub-conscious idea (v*a*san*a*)—

* Bri-Up. 1—3—22.

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that the body itself is his own self—which has been cherished through many births, feels unable to shake off that notion, the *sruti* proceeds to present the form in which the Pr*a*namaya-ko*s*a should be contemplated.

स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य प्राण एव शिरः। व्यानो दक्षिणः पक्षः। अपान उत्तरः पक्षः। आकाश आत्मा। पृथिवी पुच्छं प्रतिष्ठा ॥३॥

3. He, verily,—this one,—is quite of man's shape. After his human shape, this one is of man's shape. Of him pr*a*na itself is the head, vy*a*na is the right wing, ap*a*na is the left wing, *aka*sa is the self, the earth is the tail, the support.

He, verily,—namely, this Pr*a*namaya self—is certainly of man's shape, having a head, wings, etc.—Is it in itself (possessed of a head, etc)?—No, says the *sruti*. The self made of food-essence (anna-rasa) is human in form, as every one knows. This Pr*a*namaya self is fashioned in human form not by himself,* but only after the human shape of the Annarasamaya self; just as an idol is fashioned after the mould into which the melted metal is poured. Similarly, every succeeding self becomes fashioned in human form after the human form of the preceding one; and the latter is filled by the former.

That one, who has been said to dwell within the physical body, is verily this one, namely, the Pr*a*namaya self, who

* because the Pr*a*namaya is incorporeal—(S).

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presents himself to consciousness in the idea "I breathe." This one, no doubt, is devoid of a head and other members; still, one should imagine these members and contemplate him as human in form. It should not be supposed that even this imagining is impossible. For, it is quite possible to imagine that the Pra*n*amaya self, abiding within the Annamaya in full, is moulded into human form after the human form of the Annamaya, just as the melted copper poured into a mould assumes the form of an idol.

How, then, is he of human form?—The sruti answers: The head of the Pra*n*amaya is pra*n*a itself. The Pra*n*amaya self is formed of Va*y*u (the vital air), and pra*n*a (the outward breath), that particular aspect (*v*ritti) of the vital air in which it traverses through the mouth and nostrils, is to be imagined as the head, on the authority of the scriptural teaching. The imagining of wings, etc., is in all cases here based entirely on the scriptural teaching. The vya*n*a aspect (of the vital air) is the right wing, and the apa*n*a aspect is the left wing. The *akas*a is the self: that is to say, that particular aspect of vitality which is known as sama*n*a is the self as it were. '*A kas*a' here denotes sama*n*a,—which abides in *akas*a or the middle of the body,—as the word occurs in a section treating of Pra*n*a-*v*rittis or aspects of vitality. As occupying a central position with reference to the other aspects of the vital air, sama*n*a is the self; and that the trunk or the central part is the self is declared by the sruti in the words, "Indeed the middle one of these members is the self." The earth is the tail, the support. The earth, *i. e.*, the Devata or Intelligence

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so called, is the support of the principle of Prana in the individual organism, as the cause of its stay. The sruti elsewhere says " She props up man's apana,"* etc. But for this support, the body may be carried aloft by the udana aspect of vitality, or it may have a fall owing to its weight. Therefore the Prithivi-Devata, the Intelligence called Earth, is the prop of Pranamaya self.

The prana (out-breathing) aspect of the Pranamaya-kosa is represented as its head because of its eminence as abiding in the mouth. The vyana aspect is represented as the right wing because of its superior strength (as pervading the whole body), while the apana aspect is represented as the left wing because it is not quite so strong. The samana aspect is termed akasa because of its similarity to akasa (as all-pervading), and it is said to be the self of the pranas or life-functions, because therein, according to the sruti, abide all pranas.—(S)

The vitality in its prana (out-breathing) aspect passes upward from the heart and traverses through the mouth and the nostrils. This should be contemplated as the head of the Pranamaya. In its vyana aspect the vital principle traverses through all the nadis; and in its apana aspect it passes from the heart downwards. These two aspects should be regarded as the right and left wings. '*Akasa*' here denotes the space in the middle of the belly about the navel, and it stands for the vital principle in its samana aspect abiding in that region. The samana-vayu is the centre of the Pranamaya-kosa. The word 'earth' stands for the remaining aspect of Prana, namely, the udana-vayu.†

* apana here stands for the Pranamaya-kosa—(V)

† Here Sayana differs from Sankaracharya.

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To understand here the word '*akasa*' in its primary meaning would be to depart from the main subject of discourse, namely, the Pra*n*amaya-kosa. The earth is the preserver of all living beings and is therefore said to be their support. Similarly, the uda*n*a air preserves pra*n*a and other vital airs in the body, these last remaining in the body only so long as the uda*n*a-va*y*u does not depart. It is therefore said to be their support. The independence of the vital principle in its uda*n*a aspect, as causing the stay or departure of the principle in all its aspects, is declared by the *A*tharva*n*ikas in the following words:

> "He thought: on what now going out, shall I go out; or, on what staying, shall I stay? Thus thinking, He evolved life.'*

Therefore the uda*n*a aspect of the Pra*n*a principle forms the tail of the Pra*n*amaya-kosa represented for the purposes of contemplation in the form of a bird. The principle of Pra*n*a as well as its five aspects,—represented as the head, wings and so on,—are clearly described in the Maitreya-upanishad as follows:

> "In the beginning, Praja*p*ati (the lord of creatures) stood alone. He had no happiness when alone. Meditating on himself, he created many creatures. He looked on them and saw they were, like a stone, without understanding, and standing like a lifeless post. He had no happiness. He thought, I shall enter within, that they may awake. Making himself like air (va*y*u), he entered within. Being

* Pra*s*. Up. 6—3.

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one, he could not do it. Then dividing himself five-fold, he is called Pr*a*na, Ap*a*na, Sam*a*na, Ud*a*na, Vy*a*na. Now, that air which rises upwards is Pr*a*na. That which moves downwards is Ap*a*na. That by which these two are supposed to be held is Vy*a*na. That which carries the grosser material of food to the Ap*a*na and brings the subtler material to each limb has the name Sam*a*na. That which brings up or carries down what has been drunk and eaten is the Ud*a*na."*

That is to say, having found no amusement in Himself when He was alone, the Praj*a*pati created bodies for the purpose, and with a view to attain conscious experience in those bodies, He has entered into them as their J*i*v*a*tman in the up*a*dhi of the vital air, and he leads a conscious life in the up*a*dhi in its five aspects.

Prana, the Universal Life.

तदप्येष श्लोको भवति ॥४॥

[इति द्वितीयोऽनुवाकः]

4. On that, too, there is this verse :

As to the teaching concerning the Pr*a*namaya self, there is the following verse:

[अथ तृतीयोऽनुवाकः]

प्राणं देवा अनु प्राणन्ति। मनुष्याः पशवश्च ये। प्राणो हि भूताना-

* Op. cit. 2—6.

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मायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणंब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति॥१॥

(Anuvaka III.)

1. After Pr*a*na do Devas live, as also men and beasts. Pr*a*na, verily, is the life-duration of beings; thence it is called the life-duration of all. The whole life-duration do they reach, who Pr*a*na as Brahman regard. Pr*a*na, verily, is of beings the life-duration; thence it is called the life-duration of all. Thus (ends the verse).

After Pr*a*na,—after V*a*yu in whom inheres the life-potentiality, *i. e.*, ensouled and informed by Pr*a*na,—do Agni and other Gods (Devas) breathe, *i. e.*, they do the act of breathing, *i e.*, again, they become active by way of breathing.*—Or, since the present section deals with microcosmic or individual (*a*dhy*a*tmika) organisms, † 'Devas' here denotes senses (indriyas). Only when the life proper functions, the senses also can function. So also do men and beasts ‡ function only when the life-principle functions. So that the living creatures have their being, not in the Annamaya

* I. e., the other Gods are only different aspects of the S*u*tr*a*t-man, as the S*a*kalya-Br*a*hmana says. Or, these Gods have attained to the state of the S*u*tr*a*tman in virtue of their past contemplation of the S*u*tr*a*tman. Or, like ourselves, these Gods have, for their upadhi, Pr*a*na, the seat of Kriy*a*-sakti.

† *i. e.*, the Pr*a*namaya-kosa. ‡ *i. e.*, their physical bodie

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self alone, which is heterogeneous (parichchhinna) or made up of distinct and well-defined parts; on the other hand, men, etc., have their being in the Pr*a*na-maya self also, which lies within the Annamaya self, and which (unlike the other) is a homogeneous undivided whole (s*a*dhar*a*na), permeating the whole physical body (sarva-pi*n*da-vy*a*pin).* Similarly, all living creatures are informed by the Manomaya and other subtler and subtler selves,—one abiding within another,—inclusive of the Anandamaya; the internal permeating the external selves which lie outside, and all of them alike being set up by avidy*a* and formed of *a*k*a*sa and other elements of matter. And they are ensouled also by the true Self lying within them all like the Kodrava grain in its many coats,—that Self who is All, the cause of *a*k*a*sa and all the rest, who is eternal, unchanging, all-pervading, who has been defined as "Real, Consciousness, Infinite," who transcends the five kosas. He, indeed,—that is to say,—is really the Self of all. †

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* That is to say, the Pr*a*namayakosa is not cut off into distinct regions as the pi*n*da or microcosmic physical body is. Unlike the latter, it has no specialised organs, each discharging a specific function. It is a unity present in every part of the body. Or, the idea here intended may be that the Pr*a*namaya, in the cosmic aspect as the Sutr*a*tman, pervades all the pi*n*das or individual physical bodies.

† One kosa has been spoken of as the self of another only relatively, *i. e.*, without reference to the absolute truth. In reality all kosas are illusory aspects of the one real Self.—(*A*)

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It has been said that "after Pr*a*na do Devas live."—How so?—The Sruti says: because Pr*a*na is the life-duration of all beings. The Sruti elsewhere says, "Life is possible only so long as Pr*a*na dwells within this body;" * and therefore Pr*a*na is the life-duration of all. On the departure of Pr*a*na death takes place, as everybody knows; and everybody understands that Pr*a*na is the life-duration of all. Wherefore, those who, departing away † from this external Annamaya self,—which is as*a*dhar*a*na ‡ or made up of various distinguishable parts,—retire to the Pr*a*namaya self within, which is s*a*dhar*a*na § or made up of homogeneous parts, and contemplate him as Brahman,—*i. e* those who contemplate "I am Pr*a*na who, as the source of life, as the life-span of all, is the Self $ of all beings,"—they attain the full life-period in this world, they do not die an unnatural death before the allotted period.¶ By the full life-period, we should, of course, understand one-hundred years, as the sruti ℣ declares.—How so?—The sruti says "Pr*a*na, verily, is of beings the life-duration;

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* Kaushitaki-Up. 3-2.

† *i. e.*, abandoning the idea that the Annamaya is the self.

‡ V*y*avritta-svar*u*pa, not of one and the same nature in all its parts.

§ *i. e.*, common to all senses (indriyas), because the food eaten by Pr*a*na serves to nourish all the senses.

$ in the form of the S*u*tr*a*tman—(A).

¶ At birth, the present body is allotted a certain length of life-duration.

℣ "Man lives one hundred years."—[*Taittiriya Samhitä*]

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thence it is called the life-duration of all." This repetition is intended to explain how this Vidya (upasana) can yield the fruit mentioned here. The explanation lies in the principle that with whatever attributes a man contemplates Brahman, he is, as the result, endued with the same attributes.

As in the case of the Annamaya self, there is a verse treating of the Pranamaya self also. Devas live only when Prana breathes; they do not live by themselves. "When thou rainest here, then alone do these live."* Others, too, such as men and beasts, depend for their life on Prana. The sruti says that all senses, both in the microcosm and in the macrocosm, have cast off death by attaining to the being of Prana or Cosmic Life (Adhidaivata).† All this does, in truth, apply to Prana, because a creature lives only so long as there is Prana informing it. Thence Prana is often called by sages the life-duration of all. Those who devoutly contemplate the Pranamaya self as endued with the attribute of being the life of all attain to that very Prana who is the life of all.—(S)

The Sattvic beings such as Agni, Indra and other Gods, the Rajasic beings such as the brahmanas, kshatriyas and other men, the Tamasic beings such as beasts, all these discharge their functions only so long as the prana-vayu or the vital air, abiding within their respective bodies, functions. It is indeed the vital air that puts the body in motion. Accordingly, the Kaushitakins declare:

> "But Prana alone is the conscious self (prajnatman) and has laid hold of this body; it makes it rise up." ‡

* Prasna-Up. 2-10. † Bri. Up. ‡ Kau. Up. 5—3.

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In the course of His speech concerning His part in the support of the body which the God of Prana addressed to the Gods of the elements of matter such as akasa, and to the Gods of the senses such as speech, the Atharvanikas declare:

> "Life—and life is best—said unto them: 'Straight into error do not step. It is I who by this quintuple division of myself together keep and hold this arrow up.'"*

Just as an arrow is propelled by a bowman, so this body is propelled by Prana and is therefore denoted by the word 'arrow.' Because Prana produces activity in the bodies of Devas, men and beasts, and because thereon depends the life-duration of all creatures, therefore it is called the life-duration of all. Those who, by this mere knowledge of the Pranamaya-kosa, are unable to give up altogether their tendency to regard the Annamaya-kosa as the Self, and who, with a view to get rid of that tendency, resort to the contemplation of Brahman in the upadhi of Prana,—they attain full life-duration in this birth without meeting an unnatural death, as the result of their contemplation of Brahman in the upadhi of the microcosmic (adhyatmika) Prana; and by their contemplation of Brahman in the upadhi of the Hiranyagarbha,—the Adhidaivika or macrocosmic Prana—they become themselves the Hiranyagarbha in the future birth and attain full life-period reaching up to Mahapralaya, the Great Cosmic Dissolution, "Prana, verily, is of beings" etc: in these words, at first. the Pranamaya-kosa has been extolled; here again they are

* Prasna-Up. 2—3.

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repeated with a view to extol the upa*s*ana or contemplation taught here.

The outcome of the study of the Pranamaya-kosa.

Now, the *s*ruti shews the aim of all this teaching regarding the Pra*n*amaya-kosa :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ २ ॥

2. Thereof,—of the former,—this one, verily, is the self embodied.

Thereof,—of the former, i.e. of the Annamaya,—this one—namely, the Pra*n*amaya—is the self, having the Annamaya for his body.

The Pra*n*amaya which has been just described is the self dwelling in the Annamaya-kosa. When the idea that the Pra*n*amaya is the self is deeply ingrained, the illusion that the Annamaya is one's own self disappears. Then there arises the conviction that the Annamaya is the body, and that the Pra*n*amaya is one's own self dwelling in that body, there being no room for two selves.

The Pra*n*amaya just described is the self of the Annamaya,—is the self embodied therein,—because the latter is ensouled by the former.—(S)

Or,* the 'self' refers here to the one described above as "Real, Consciousness, Infinite." Any self other than the

* *Sri Sankaracharya* has interpreted this passage in accordance with the view of the *Vrittikara*, who holds that the *Anandamaya* is Brahman. Here, as in the *Vedanta-sutras* (I. i. 12–19), the *Bhashyakara* first gives the *Vrittikara*'s interpretation, only to set it aside later on.

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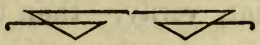
one thus defined in the *sruti* is such only in a secondary sense of the word. That Self alone lies within all.—This interpretation gives a rational meaning to the words "*yah purvasya* (the Self of the former)" in the original.* We hold that the real Self underlying all false selves is the one described above as "Real" etc., who is devoid of all *samsara*. Certainly, the real basis of the illusory serpent is in the rope; it cannot be in any other false appearance such as a rod which illusion may set up in the place of the real rope—(S).



* Then the whole passage should be rendered as follows: The same Chit-*dhatu* or Principle of Consciousness that is the real Self of the former (Annamaya) is the Self of the *Prana*-maya—(A).

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CHAPTER XIII

MANOMAYA-KOSA.

From Pranamaya to Manomaya.

The *sruti* now proceeds to unite to the Manomaya self him who, on the ground that all creatures have their birth and being and dissolution in Pr*a*n*a* as declared in the sequel, * has abandoned the false Annamaya self and has taken his stand in the Pr*a*n*a*maya, in the consciousness "I am pr*a*n*a*."—(S)

तस्माद्वा एतस्मात् प्राणमयात्। अन्योऽन्तर आत्मा मनोमयः। तेनैष पूर्णः ॥३॥

3. Than that, verily,—than this one formed of Pr*a*n*a*,—there is another self within formed of Manas (thought-stuff). By him this one is filled.

Manas.

Manas is the anta*h*-kara*n*a, the internal organ or instrument, consisting of sankalpa (fancies, purposes, impulses) and vikalpa (thoughts of distinct objects, doubts). Formed of this stuff is the Manomaya, as the Annamaya is formed of food-stuff. And this is the inner self of the Pr*a*n*a*maya. The rest may be interpreted as before. †

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* Tai. Up. 3—3. † Vide *ante*. p. 406

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Maya, which resides in Brahman and is the material cause of the universe, is made up of three gunas or principles. The guna of Tamas being the cause of the Annamaya, inertness is found to predominate in that kosa; there exists in it neither the kriya-sakti nor the jnana-sakti, neither the power of action nor the power of cognition. The guna of Rajas being the cause of the Pranamaya, the power of action inheres in the Pranamaya. The guna of Sattva being the cause of the three kosas from the Manomaya upward, the power of cognition inheres in those three kosas. The cause of the Manomaya is Sattva mixed with Tamas; and therefore we find in it the Tamasic qualities, such as attachment and hatred. The cause of the Vijnanamaya is Sattva mixed with Rajas, and therefore we find in it the agency with reference to all Vedic sacrificial rites and all secular acts such as agriculture. The pure guna of Sattva is the cause of the Anandamaya, and therefore we find therein only joys of various kinds, termed love and so on. No doubt, the jnana-sakti, the essence of cognition, is in itself only one; still it appears threefold owing to a difference in its aspects or functions,—as the instrument (karana-sakti), as the agent (kartri-sakti), and as enjoyment (bhoga-sakti). Manas is a product of jnana-sakti, or essence of cognition in its aspect as an instrument; and formed of this Manas is the Manomaya, the aggregate of the vrittis or states of mind such as desires, fancies, and the like. These states of mind are enumerated by the Vajasaneyins as follows:

> "Desire, representation, doubt, faith, want of faith, firmness, want of firmness, shame,

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reflection, fear,—all is mind."*

In this connection may be cited other passages such as the following :

"Thirst fondness passion, covetousness" etc.†

The Manomaya lies within the Pra*n*amaya, so that, on account of proximity, the *A*tman's Consciousness, which permeates all, is manifested in Manas ; and because of this manifestation of *A*tman in it, the Manomaya is the self of the Pra*n*amaya. The Pra*n*amaya is permeated by the Manomaya,—the external by the internal. Just as the kriy*a*-sakti or the power of action pervades the whole body from head to foot, so also is the j*n*ana-sakti found to pervade the whole body. Manas, the internal sense, stands here for the ten external senses also, such as those of sight, speech, etc. It should therefore be observed that all senses, both of cognition and of action, are included in the Manomaya-kosa.

Senses are born of the Paramatman.

The origin of these senses has been thus discussed in the Ved*a*nta-s*u*tras II. iv. 1—4 :

(*Question*) :—Are the senses beginningless, or have they been created by the Supreme Self?

(*Prima facie view*):—The senses are beginningless, because their existence prior to creation has been declared by the sruti in the following words :

> " Those *R*ishis alone at the beginning were existent.—Who are those *R*ishis ?—Pra*n*as (the vital powers, senses)verily are the *R*ishis."

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* Bri. Up. 1-5-3. † Maitri-Up. 3-5

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(*Conclusion*) :—In the first place the proposition that, the One being known, all is known, cannot be true unless the senses (indriyas) are included among created things. And the statement that "mind comes of food, breath of water, and speech of fire" * shows that the senses are products of the elements of matter. The birth of the senses is clearly declared in the words "hence is born prana, manas and all senses." † As to the passage which speaks of their existence prior to creation, it should be interpreted as referring to a minor creation. We therefore conclude that senses are born from the Paramatman.

The senses are eleven in number.

(Vedanta-sutras. II. iv. 5—6).

(*Question*) :—How many are the senses, seven or eleven?

(*Prima facie view*) :—The senses are seven in number; for the sruti says in general "seven senses are born thence." ‡ The sruti speaks also specifically of them as dwelling in the seven apertures of the head, in the words "Seven, indeed, are the pranas located in the head." §

(*Conclusion*):—As against the foregoing we hold as follows: Senses other than those located in the head, such as hands and the like, are mentioned in the Veda; "Both hands and what one must handle, both organ of joy and what must be enjoyed." ¶ So, in determining the number on the sole authority of the Vedas, we find there are eleven separate functions—namely, seeing, hearing, smelling, tasting, touching, speaking, taking, going, enjoying, excreting, and thinking; and there must be eleven separate sense-organs concerned severally with these eleven functions.

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* Chha. Up. 6-5-4. † Mund. Up. 2-1-3. ‡ *Ibid.* 2-1-8
§ Tait. Sam. 5—1—7 ¶ Prasna. Up. 4—8.

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The senses are not all-pervading.

(Vedanta-sutras. II. iv. 8—13.)

(*Question*)—Are the senses all-pervading or limited in extent?

(*The Sânkhya*):—The senses are all-pervading; but their functions are confined to particular regions of the several organisms in order that therein the several jivas may enjoy the fruits of their respective actions.

(*The Vedântin*):—This involves a needless assumption. When all our experience can be explained by supposing that the senses are of the same extent as the bodily regions where they function, of what avail is the needless assumption that the senses are all-pervading without functioning throughout. Moreover, the sruti speaks of the ascent, departure, and return of jiva; and since these are not possible in the jiva who in himself is all-pervading, it has been assumed that the senses form the upadhi of the jiva and that it is by this upadhi or vehicle of the senses that he really ascends, departs, and returns. If even this upadhi were all-pervading, what then is it which really ascends, departs, and returns? Wherefore, the senses are not all-pervading. When the Sutrakara (the author of the Vedanta-sutras) speaks of these middle-sized senses as anus(=atoms, subtle ones), he only means that they are invisible, so subtle that they transcend the ken of ordinary men.

The senses are dependent on Devas.

(Vedanta-sutras: II. iv. 14—16)

(*Question*):—Are the senses quite independent in their working or dependent on Devas?

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(*Prima facie view*):—Speech and other senses perform their respective functions quite independently; they are not dependent on Devas. Otherwise, the Devas would be the enjoyers or sufferers by the experience acquired through the senses, and the *jiva*tman (individual embodied soul) would derive no experience at all.

(*Conclusion*):—In the words "Agni became speech and entered the mouth"* and so on, the *s*ruti declares that speech and other senses are under the influence respectively of Agni and other gods; and their operation therefore depends entirely upon the Devas. From this it by no means follows that the Devas are the enjoyers of the fruits of the experience. Certainly, it is not right that the Devas, who have attained to the state of Devas as the fruit of their highly meritorious karma, should be affected by the experience so low in its kind; on the contrary, a very high enjoyment accrues to them in their Devat*a* bodies. It is the human soul that enjoys the fruits of his karma in the form of the experience gained through the senses working under the influence of the Devas. We therefore conclude that the senses are dependent on the Devas for their action.

The senses are distinct from Prana proper.

(Vedanta-*s*utras II. iv. 17—19).

(*Question*):—Are these senses mere functions of Pr*a*na, or are they principles quite distinct from Pr*a*na?

(*Prima facie view*):—Speech and other senses must be mere functions of Pr*a*na proper; for, the *s*ruti declares that they are only forms of Pr*a*na, in the words "They were all of this one alone."† Moreover, in common parlance, they

* Ait. Up. 2-4. † Bri. Up. 1—5—21.

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are designated by the very term Pr*a*na: as for instance, it is sometimes said, "the pr*a*nas of this dying one have not as yet gone." The *s*ruti also speaks of speech and other senses under one and the same designation 'pr*a*na':

> "And the people do not call them the tongues, the eyes, the ears, the minds, but the breaths (pr*a*nas)." *

Therefore the senses are not distinct from Pr*a*na.

(*Conclusion*):—One distinction between them is this: while speech and other senses are overcome with weariness in their respective spheres of work, Pr*a*na is unwearied in its operation. The *s*ruti says:

> "Death having become weariness, took them and seized them.....Having seized them, death held them back from their work. Therefore speech grows weary." †

Again, in the dialogue between Pr*a*na and the senses, the *s*ruti declares first that the body did not perish or rise as speech and other senses departed from or entered into it; and then, that the body perished or rose as Pr*a*na departed from or entered into it. Because of these distinguishing features declared in the *s*ruti, it is only in a figurative sense that speech and other senses are said to be mere forms of Pr*a*na and are spoken of under the designation 'pr*a*na.' And the senses are spoken of as pr*a*nas because of their following Pr*a*na so closely as servants follow their master. There is a vast difference in their functions. The senses are limited in their respective spheres of action and are instruments of thought; whereas Pr*a*na is the leader of the senses and

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* Chh*a*. 5—1—15. † Bri. Up. 1—5—21.

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the body. Accordingly, because of their weariness and other distinguishing features, the senses are principles quite distinct from Prana.

Manas is the chief among the senses.

Of these eleven senses Manas is the chief, and therefore the Manomaya-kosa is named after it. And Manas is the chief of the senses because speech and other senses depend on it for their respective functions. Indeed in all their respective functions they invariably presuppose a state of mind called prajna (consciousness) such as a desire to speak, to see, to hear, or the like. This truth has been stated at length by the Kaushitakins, viewing the matter both in its positive and negative aspects. Viewing the matter in its positive aspect, they declare :

> "Having by prajna (consciousness) taken possession of speech, he reaches by speech all words.....Having by prajna taken possession of the eye he reaches all forms....." *

The negative side of the proposition is declared as follows :-

> "For, without prajna, speech does not make known any word. 'My mind was absent,' he says, 'I did not perceive that word'...Without prajna the eye does not make known any form. 'My mind was absent,' he says, 'I did not perceive that form.'" †

Contemplation of the Manomaya.

Having taught that the Manomaya, the aggregate of all senses, is one's own self, the sruti now proceeds to

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* Kau. Up. 3—6. † *Ibid.* 3—7.

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enjoin the contemplation thereof, in order to strongly impress the idea in the heart; and with a view to this end the *s*ruti first teaches the form in which it should be contemplated:

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ॥४॥

4. He, verily, this one, is quite of man's shape. After his human shape, this one is of man's shape. Of him, the Yajus itself is the head, the *R*ik is the right wing, the S*a*man is the left wing, the ordinance is the self, the Atharva-Angirases are the tail, the support.

* The Manomaya which has been declared to abide within the Pr*a*namaya as the self, and which we feel in the consciousness "I think, I imagine," is represented, for contemplation's sake, to be of human form made up of five members. As explained above, † the human form of this kos*a* follows from that of the Pr*a*namaya, after the fashion of the melted metal assuming the form of the mould into which it is poured.

What the Veda in reality is.

Of him, the Yajus is the head.—Yajus is that class of mantras which are not subject to any definite rule as

* The first two sentences should be explained as before. *Vide ante* pp. 414-415. † *Ibid.*

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to the syllables, lines and endings. All speech of this kind is here referred to by the word 'Yajus.' It is here represented as the head because of its importance; and the importance lies in its being of immediate use in sacrificial rites, etc. For, it is with the Yajus—with the words *svaha*, etc.,*—that an oblation is offered. Or, the representation of the Yajus as the head and other like representations should always be based entirely on the authority of the *sruti*. † What we call Yajus is only a mano-*vritti*,—a state, a mode, a function, an act, of mind,—and consists in thinking of the particular syllables, words and sentences—as uttered by particular organs, with particular effort, pitch and accent,—as constituting the Yajurveda; and it is this thought that manifests itself through hearing and other organs and is given the appellation of Yajus. The same thing applies to the *Rik*, and to the *Saman*.

The word 'yajus,' is generally used to denote an aggregate of external sounds known by that name. But, lest the criticism of the *sruti* might be carried too far, we should absolutely accept its authority and understand that 'yajus' here denotes a particular state of mind—which may be expressed in the words "we now study the Yajurveda; these syllables occurring in this particular order constitute the Yajurveda which we should study."—(A). So that what we call Yajus is a particular state of Manas woven into the

* The other words are 'svadha,' 'vashat'—(S).

† Inasmuch as the *sruti* is of a higher authority; whereas all attempt to seek for an analogy as the basis of the representation is human,—(S.)

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consciousness of *Is*vara, and which, in the form of words and sentences, becomes manifested through hearing and other organs.—(S). That is to say, the Yajus, the *R*ik, etc., are only particular states of mind impregnated with consciousness; or they are all mere consciousness in the form of particular states of mind.—(A).

Mantras being thus only *v*rittis or functions of mind, and since a function can be repeated, we can understand how a mental repetition of mantras is possible Otherwise, as incapable of repetition, a mantra could not be repeated (in mind) any more than a pot; so that it would be absurd to talk of a mental repetition of mantras.

If mantras were not functions or acts of mind,—were something other than acts, like pots, etc.,—no such thing as a repetition of the mantra would be possible; for, it is only an act or function,—which every state of consciousness is,—that can be repeated, but not an external thing such as a pot. The mind cannot directly act upon objects which are external to it and therefore beyond its scope; so that, if the mantras were something external to the mind, to speak of a mental repetition of them would be absurd.—(S & A).

But a repetition of mantras is often enjoined in connection with sacrificial rites.

And such injunctions shew that mantras are acts or functions which alone, unlike external objects such as pots, are capable of repetition.—(A).

(*Objection*) :—The mental repetition of a mantra may be effected by way of repeating the thought (sm*r*iti) of its syllables.

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That is to say, though the mantra cannot itself be repeated (in mind), as beyond its direct reach, the repetition may be effected by revovling in thought the meaning of the mantra—(S).

(*Answer*) :—No, because it would involve a departure from the primary sense of words. To explain : the formula "let him thrice repeat the first (verse) and thrice the last" enjoins a repetition of certain verses. If the verse cannot itself be the subject of repetition,—if, on the other hand, the mere thought of it were repeated,—it would be tantamount to a neglect of what is primarily enjoined in the words "Let him thrice repeat the first *verse*."

To repeat the mere idea of what is taught in the verse is to resort to a secondary sense of the injunction ; for, the idea of what is taught in the verse is different from the verse itself, of which a repetition is here enjoined. Moreover, in the words "mental repetition is deemed a thousand times more effective," it is said that a mental repetition of mantras is more fruitful, and that the external repetition,—*i. e.*, the repetition of mantras through word of mouth,—is less fruitful. Wherefore the mental repetition is what is primarily enjoined ; while the other—i.e. repetition by word of mouth—can be made out by understanding the text in its secondary sense. When a passage is capable of a literal interpretation, it is not right to understand it in a secondary sense.—(S & A)

Therefore, the mantras are nothing other than the Atman's* Consciousness limited by the upadhi of

* Isvara's—(S).

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the states of mind and manifested in these states of mind;—that Consciousness of *A*tman which has neither a beginning nor an end, and which is here spoken of as Yajus. And so, we can explain how the Vedas are eternal. Otherwise,—*i. e.*, if they are objects external to consciousness, like colour, etc.,—the Vedas would be non-eternal; and this conclusion is quite unsound. And the *s*ruti which speaks of the unity of the Veda with the Eternal Self, in the words "He is the *A*tman abiding in Manas,* in whom all Vedas become one,"† will have a meaning only if the *R*ik and other portions of the Veda are eternal. There is also a mantra which reads as follows:

> "The *R*iks are seated in Akshara (the Indestructible), in the Supreme Heaven, wherein all Devas sit on high." ‡

Since it has been established that mantras are mental states, and since all mental states are found invariably permeated by the Conscious Self, the mantras are one with the Conscious Self. Thus the view that mantras are mental states or acts explains not only the possibility of their repetition, but also the eternality of the Vedas which are ultimately one with *A*tman. Further, as the Veda is one with Consciousness, as it is not a mere insentient word, it is capable of throwing light upon Dharma and other things worth knowing. This view obviates the necessity for the unwarranted postulate of 'Spho*ṭ*a' or eternal sound—that

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* as the witness thereof—(A). † Taitt. *A*ra. 3—11.

‡ Taitt. *A*ra.

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form of the Veda in which it is said to be distinct from the insentient syllables of which it is composed, and in which it is supposed to be able to throw light upon truth.—(S&A)

The 'ordinance' here refers to the Brahmana, (that section of the Veda) which ordains things requiring specific directions. The Atharva-Angirases, *i.e.*, the mantras seen by Atharvan and Angiras, including their Brahmana, is the support, because they treat mostly of rites which promote man's well-being by conducing to his peace and strength.

The Brahmana section of the Veda consists of ordinances and is therefore here referred to by the word "ordinance." Or, the Brahmana is so called because it is the command of the Supreme Brahman.—(S).

The three Vedas here designated as the Yajus, etc., refer to the mantras comprised in them, while the Brahmana portion is referred to by the word "ordinance".....The mantras of the Atharva-Veda are represented as the support, because, as contributing to the attainment of what is desirable and to the avoidance of what is undesirable here in this life, they promote man's well-being. It is true that the Yajus and other Vedas are formed of words, not of mind ; but here the words 'yajus,' etc., stand for the states of mind concerned with the thought of those words.*

तदप्येष श्लोको भवति ॥९॥

[इति तृतीयोऽनुवाकः]

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* Sayana's interpretation is somewhat at variance with the Bhashyakara's.

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5. On that as well there is this verse :

As in former cases, this verse throws light upon the Manomaya self.

Brahman beyond speech and thought.

[अथ चतुर्थोऽनुवाकः]

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ॥१॥

Anuvaka IV.

1. Whence all words turn back as well as Manas, without reaching; he who knows Brahman's bliss fears not at any time.

This verse is cited as evidence concerning the nature of the Manomaya-kosa described above. That is to say, this verse is quoted here to shew that the Vedas are of the nature described above. It is Brahman that is inaccessible to words; nothing else is inaccessible to words. As Brahman is the Eternal Consciousness, even Manas has no access to Him. The *sruti* declares that Brahman is beyond the reach of mind, by describing Him as "that which one thinks not by Manas."*—(S)

Or, the *sruti* has quoted this verse with a view to teach that the wise man should understand that the Manomaya is composed of speech and thought (Manas), beyond whose reach nothing lies except Brahman, the Untainted. Brahman is not the main thing referred to in this verse, inasmuch as there is no occasion to treat of Him in this chapter.—(S.)

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As this chapter relates to the Manomaya-kosa, it cannot be the Supreme Brahman that is described here. Now to explain the verse as descriptive of the Manomaya-kosa: Manas may be said to lie beyond the scope of speech, because it is immediately witnessed by consciousness and does not therefore stand in need of speech or other senses to manifest itself in consciousness. It is also beyond the reach of Manas; for, it is impossible to think that Manas is reached by its own *v*ritti or state. As the S*utr*atman is Great or Unlimited, and as Manas is one in essence with the S*utr*atman, even the word 'Brahman' may be applied to Manas. That man has nothing to fear at any time who knows that bliss is the fruit of the contemplation of this Manomaya Brahman, and who, by contemplation, has attained Brahman's bliss and dwells in the state of the Hira*n*yagarbha—(A).

He has never anything to fear, who contemplates Brahman's bliss in the up*a*dhi of the Manomaya,—that bliss which is the essential nature of Brahman, whom no words nor thought can reach, though speech and mind can speak and think of all else. In the first place, no words can denote Brahman as He belongs to no particular genus and is devoid of qualities, etc. On this the Naishkarmyasiddhi * says:

> "Relation, qualities, action, genus, and usage,—
> these make a word applicable to a thing.
> None of these exists in *A*tman: thence *A*tman
> is never denoted by a word."

When Manas thinks of things, it thinks of them as of this or that form. In neither way can Brahman be thought of. Therefore Manas recedes from Brahman. This idea has

* a work of Sure*s*vara*ch*arya; III. 103.

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been expressed in the Pañchakosa-viveka (in the Vedânta-Pañchadasî) as follows:

> "Under what form then does Self exist?—if one were to ask this, we would reply that the notion of this or that mode does not apply to Self. That which is not like this nor like that, you must regard with certainty as Self in its essence. An object known through the senses is commonly spoken of as "like this," and that which is not presented to consciousness as "like that." The cogniser (vishayin) is not known through the sense-organs; nor is there a non-presentation of Self; for, the nature of Self implies presentation."*

Fearlessness, the fruit of the contemplation.

Just as the śruti has taught in the preceding chapters the contemplation of Brahman in the upâdhis of the Annamaya and the Prâṇamaya, so here it means to teach the contemplation of Brahman in the upâdhi of the Manomaya. Otherwise, it would be of no use to represent the Yajus, etc., as the head and so on. Here the root 'vid' of the word "vidvân" (knower) denotes contemplation (upâsana), inasmuch as the two verbs "vid" and "upa-âs" are used synonymously in the sections treating of upâsana. This has been clearly shewn by Śrî Śankarâchârya in his commentary on the Vedânta-sûtras (IV. i. 1):

> "In some passages the verb 'vid' 'to know' is used at the beginning and the verb 'upa-âs' 'to contemplate' at the end. For example,

* Op. Cit. 26—27.

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we have at the beginning 'He who *knows* what he knows is thus spoken of by me'* and then 'Teach me, sir, the deity which you *contemplate*.' † In some passages the verb 'upa-*as*' occurs at the beginning and the verb 'vid' at the end; as for example, we have at the beginning 'let a man contemplate on mind as Brahman,' ‡ and at the end 'He who knows this shines and warms through his celebrity, fame and glory of countenance."§

Accordingly the verb 'vid,' *to know*, here denotes contemplation. As a result of this contemplation, there will be no fear either here or hereafter. In him who is incessantly engaged in the contemplation, there is no room for the feelings of attachment and hatred, and the devotee is therefore free from all fear of the world. As he has thereby secured mukti which will accrue to him in due course, (i. e., after passing through the state of the Hira*n*yagarbha, the Lower Brahman), he is devoid of all fear of the future. The absence of both kinds of fear is indicated by the words "at any time."

The outcome of the study of the Manomaya.

Now the *s*ruti proceeds to point out the main purpose of this teaching concerning the nature of the Manomaya:

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥२॥

2. Thereof,—of the former,—this one, verily, is the self embodied.

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* Chha. 4—1—4. † *Ibid.* 4—2—2.
‡ *dbiI.* 3—18—1. § *Ibid.* 3—18—6.

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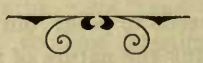
Thereof, of the former, i. e., of the Pra*n*amaya, this one, namely the Manomaya, is the self, having the Pra*n*amaya for his body.*

Then arises the strong conviction that the Pra*n*amaya is the body and that the Manomaya is its lord. The B*r*ihada-ra*n*yaka records a dialogue between Bala*k*i and Aja*t*asatru. Bala*k*i regards Pra*n*a as the Self; and in order to prove that Pra*n*a is not the Self, Aja*t*asatru takes him to a man who is asleep. He calls the man out by the four scriptural names of Pra*n*a. The man not awaking at the call, it is concluded that the insentient Pra*n*a is not the Self. And then, to shew that the self is self-conscious,—something other than Pra*n*a,—Aja*t*asatru rubs the man in hand and wakes him up. Then the conscious *A*tman rises. And accordingly the *s*ruti says:

> "And the two together came to a person who was asleep. He called him by these names, 'Thou, great one, clad in white raiment, Soma, king.' He did not rise. Then rubbing him with his hand, he woke him, and he arose." †



* For a full explanation of this, *Vide ante* pp. 424—425.

† Bri. Up, 2—1—15.

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CHAPTER XIV.

VIJNANAMAYA-KOSA.

To him who has completely withdrawn from the Pr*a*na-maya, the *s*ruti teaches the Vij*n*anamaya with a view to lead him still farther within, beyond even the Manomayako*s*a.

The relation between the Manomaya and the Vijnanamaya.

तस्माद्वा एतस्मान्मनोमयात्। अन्योऽन्तर आत्मा विज्ञानमयः। तेनैष पूर्णः ॥३॥

3. Than that, verily,—than this one formed of Manas,—there is another self within, formed of Vij*n*ana. By him this one is filled.

This should be interpreted as before. The inner self of the Manomaya is the Vij*n*anamaya. It has been shewn that the Manomaya is made up of the Vedas. Vij*n*ana or Intelligence is the knowledge of what is taught in the Vedas,—the certain or determinative knowledge (nischaya). And this determinative knowledge * (adhyavasa*y*a) is an attribute (dharma) of the anta*h*-kara*n*a, the inner sense. Made up of this,—*i. e.*, formed of these determinative cognitions, which are regarded as pram*a*nas or right cognitions—is the Vij*n*a-

* including the determinative knowledge gained in ordinary experience.—(A).

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namaya self. Indeed,† the sacrificial rites, etc., are performed by one only after ascertaining their nature from right sources of knowledge ; and the *s*ruti says in the verse (to be quoted below) that Vij*ñ*ana is the source of all sacrificial rites.

The Manomaya, which has been described to be made up of the Vedas, is mainly composed of *v*rittis or states of mind, while the next one is the owner of those states. Buddhi, which is made up of determinative cognitions (vyavasa*y*a), is regarded as the owner of the states of mind. The *s*ruti says, " Intelligence performs the sacrifice : " this will have no meaning unless Intelligence (Vij*ñ*ana) is regarded as an agent, as the owner of the mental states, as one who passes through those states. Buddhi or Intelligence itself,—not the *A*tman, because He is immutable,—containing within it a semblance of *A*tman's Consciousness, is the agent. Since the *A*tman cannot be the agent, Vij*ñ*ana must be the performer of the sacrificial rites. If Vij*ñ*ana were not the agent, no sacrificial rite would be possible.—(S).

The nature of the Vijnanamaya.

The Manomaya is made up of mental states such as *k*ama and sa*m*kalpa,—desires, impulses and formative thoughts. Being the up*a*dhi of the Pratyag*a*tman,—i. e., being a medium or vehicle in which the Inner Self manifests Himself,—the Manomaya has been spoken of as the self. Behind this self,—which manifests itself in consciousness as " I desire, I imagine " and so on,—there is another self called

† This is to shew that " Vij*ñ*ana " here means knowledge of the truths taught in the Veda concerning the sacrifices to be performed.

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Vijnanamaya, the Intelligence-made. By the Vijnanamaya lying within, the Manomaya—the external one,—is filled. When the jnana-sakti or the knowing principle which is evolved out of the Sattva-guna is influenced by the Tamas, Manas or thought-principle is formed, with its Tamasic attributes of attachment, hatred, etc. So Vijnana or the cognising principle, with its Rajasic attribute of agency, is formed out of a combination of the knowing principle and the Guna of Rajas. Among the states of consciousness, there is a particular one in the form " I am the agent," and the principle apprehended in this particular state of consciousness with the attribute of agency pertaining to it is the thing denoted by the word 'Vijnana'; and 'Vijnanamaya' means "formed of Vijnana." Vijnana, which is evolved from Sattva associated with Rajas, assumes the form of the Ego, apprehended as 'I' in consciousness. It is this principle of Ego that all people think of as 'I.' There are two sets of ideas, the idea of 'this' and the idea of 'I.' The idea of 'this' refers to what is known, to something distinct from the knower, to something that is outward; whereas the idea of 'I' refers to the inward, to the knower himself. This analysis should not be objected to because of the fact that the knower (pramatri) and the known (prameya) are always found mixed up; for, this mixture is a fact of experience, and it cannot therefore vitiate our analysis. It is a well-recognised principle that no ascertained fact of experience should be dismissed on the ground of its inexplicability. The Ego apprehended in consciousness as 'I,' who is the cogniser of all knowledge through whatsoever organ obtained, is the one here spoken of as the Vijnanamaya. Having in view this principle, the Atharvanikas first enumerate all instruments of

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knowledge and all things knowable through them, and then mention quite separately—as distinct from them all—him who experiences them :

> " Both sight and what must be seen, both hearing and what must be heard,..... He is the seer, toucher, hearer, smeller, taster, the mind of impulse and of reason, the agent, the knowing self, the man." *

And the Kaushitakins also first declare, from both the positive and negative points of view, that all experience of objects through senses depends upon Manas, and then mention, as distinct from them all, the subject of all those experiences :

> " Having by prajña (self-conscious knowledge) taken possession of speech, he obtains by speech all words.....Let no man try to find out what speech is, let him know the speaker."†

(*Objection*) :—The subject of all experiences is *A*tman Himself, not the fourth sheath called Vijñanamaya. Hence, it is that in discussing the nature of the *jiva*tman, the Blessed Badarayana has said " (*A*tman) is the agent (kartri) because then the scriptures will have a meaning "(II. iii.33).

(*Answer*) :—There is no room for such objection ; for, the agency of the *A*tman is due to an upadhi, as has been shewn in the Vedanta-sutra II. iii. 40. This sutra says : Just as a carpenter can build a house with external implements, such as a hatchet, and cannot at all build without them, so also, *A*tman is in Himself quite unattached and becomes an agent when associated with the senses, such

* Prasna. Up. 4—8, 9. † Kaush. Up. 3-6, 8.

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as the sense of speech.

(*Objection*) :—Then the *A*tman becomes an agent in association with the Manomaya composed of the inner sense (anta*h*-kara*n*a) and the external senses. What purposes does the Vij*n*anamaya serve ?

(*Answer*) :—Not so ; for on this principle, one might urge that even the carpenter is useless. Since the br*a*hma*n*as and others may build a house with hatchets and other implements, the carpenter would be quite useless. If the carpenter is necessary because of the absence,— in others such as br*a*hma*n*as,— of the requisite knowledge and skill concerning the structure, then, here, too, there is a necessity for the Vij*n*anamaya which has the power of knowing and acting in all matters of experience. And this two-fold power cannot pertain to *A*tman, the real Self, except by false imputation ; and we say that an attribute is falsely imputed to a thing only when that attribute really pertains to some other thing. A serpent, for instance, really exists in a hole, and it is for a serpent, actually existsing in a hole, that a rope is mistaken. Accordingly, here too, the two-fold power of knowing and acting, which really inheres in the Vij*n*anamaya, is falsely imputed to the pure Conscious *A*tman. This is what the V*a*jasaneyins mean when they read :

> " He is within the heart, surrounded by the pr*a*n*a*s (senses),—the self-luminous Spirit (Purusha) consisting of knowledge. Becoming equal with it, He wanders along the two worlds, as if thinking, as if moving." *

To explain : Purusha (Spirit) is in Himself the pure self-

* Br*i*, Up. 4—3—7.

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luminous Consciousness; but, when in association with the upadhi of the Vijnanamaya, He becomes coextensive with it, i. e., limited by that upadhi; and with the wandering upadhi, He Himself wanders through the two worlds. Though Purusha does not Himself wander at all, He appears to wander because of the upadhi wandering. Indeed when a pot is carried from one place to another, the *akasa* within the pot is carried as it were to that other place, whereas in fact the *akasa* is not carried from the one place to the other. This idea is clearly conveyed by the words "as if." When the upadhi thinks, one imagines that the self-conscious *A*tman Himself thinks. Similarly, when the upadhi moves, one imagines that the *A*tman Himself moves. This wandering of *A*tman in samsara,—this departing (from the body), going and returning,—as caused by His connection with the upadhi, has been explained by the Blessed Badarayana in the Vedanta-sutra (II. iii. 29). So that we must admit that even agency (kartritva) really abides in the upadhi of the Vijnanamaya and is falsely imputed to the *A*tman. The Vijnanamaya endued with agency is the inner self of the Manomaya which acts only as an instrument.

(*Objection*):—The Mimamsa-sastra (the Vedanta-sutra) treats of the Linga-sarira as made up only of the eleven senses (including Manas) and of prana in its five aspects: No such principle as Vijnana has been spoken of in the work.

(*Answer*):—Though not described in connection with the pranas or senses (II. iv.), still it has been discussed in the previous section (II. iii. 29, *et seq.*) as the principle which is the source of the imputation of the attributes of samsara

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to the *jivatman*. Moreover, it is only by admitting the principle of Buddhi or Vijnana that the number seventeen of the Lingasarira can be made up. The number enters into the Blessed Teacher's description of the Lingasarira: "the primary unquintupled elements of matter and their products make up the linga-sarira composed of seventeen principles." And these seventeen principles have been enumerated by Visvarupacharya* as follows: "Five organs of perception and as many organs of action, five airs, with Buddhi and Manas, are the seventeen principles, as they say."

(*Objection*);—Manas, Buddhi, Ahamkara, and Chitta,—these four are four different vrittis or modifications of the one antah-karana or inner sense. Manas is the state of mind called doubt (samsaya); Buddhi, is that known as nischaya or determinate knowledge; Ahamkara is that known as Egoism; and Chitta is that known as imagination. These vrittis or states of mind, as well as the objects they relate to, are enumerated by the Atharvanikas in the following words:

> "Both impulse (Manas) and what impulse must seek, both reason (buddhi) and what one must reason, both that which makes things 'mine' and things that must be referable to 'me,' imagination (chitta) too and what must be imagined....." †

All these different states of mind are momentary, and arise only at different times. Indeed, everybody knows that one characteristic feature of Manas is the non-simultaneity of

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* *alias* Suresvaracharya. † Prasna-Up. 4—8.

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its cognitions. Thus, the Manomaya and the Vijnanamaya are mere vrittis or states of mind and cannot therefore be regarded as distinct principles (tattvas) like the Annamaya and the Pranamaya; and since those states of mind arise at different moments, it is not right to regard the one as informing the other.

(*Answer*):—You cannot say so; because, we hold that, as the agent (kartri) and the instrument (karana) respectively, they are distinct principles. The four states of mind above referred to—namely, doubt, determinate knowledge, egoism, and imagination—are different functions of the instrument (karana). But the agent is quite a different principle from the instrument; and it has been here and there designated as Vijnana (intelligence), or as Buddhi (understanding), or as Ahamkara (Egoism). The Kathas, for instance, designate the agent as Buddhi in the following passage:

> "Know the Self as the lord of the chariot, the body as only the car, know also the reason (buddhi) as the driver, and the impulse (Manas) as the reins. The senses, they say, are the horses, the objects for them are the roads."*

To explain: The Chidatman, the Conscious Self, is the lord of the chariot. The charioteer is Buddhi, which is insentient in itself, the seat of agency, or the medium in which Consciousness (chaitanya) is reflected. Buddhi becomes sentient when impregnated with a semblance of the Chit or Consciousness; and thus becoming an agent, it is independent, and, like a charioteer, controls the senses by means of manas, as the charioteer controls horses by means

* Katha-Up. 1—3—3,4.

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of reins and thus drives the chariot of the body. Thus Buddhi and Manas are two distinct principles (tattvas). We are further given to understand that Buddhi is permanent and coeval with Manas. The word 'vij*ña*na' is also applied to the same thing in the same context:

> "Aye, the man who hath reason (vij*ña*na) for driver, holding tight unto impulse's reins, he reacheth the end of the journey, that supreme home of Vishnu."*

In the same context, with a view to shew that Buddhi lies within Manas, it is declared that the one is superior to the other:

> "Beyond the senses are the rudiments; beyond the rudiments, impulsive mind (Manas); beyond this mind, the reason (Buddhi)" †

So also, when the teaching of the Nirodha-sam*a*dhi,—the sam*a*dhi which consists in the entire suppression of Manas, as a means of intuiting the Pratyag*a*tman, — the *s*ruti declares that Buddhi lies inside Manas:

> "The wise should sink speech into mind; this he should sink in the j*ña*nat*a*tman (reason.)"†

That is to say, speech and other external senses should first be sunk in the internal Manas. Then Manas should be sunk in the conscious self, (j*ña*nat*a*tman) which lies farther inward than even Manas. Here the term 'j*ña*nat*a*tman' denotes the Vij*ña*namaya,—not the Chid*a*tman, the Supreme Conscious Self; for the latter is in the sequel mentioned as the *Ś*anta-*Ā*tman, the Tranquil Self. The first up*a*dhi in which

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* *Ibid.* 1—3—9. † *Ibid.* 1—3—10. ‡ *Ibid.* 1—3—13.

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the Supreme Brahman, the True Self (Pratyagatman), enters into samsara or transmigratory existence, is Vijnana, the next is Manas, and outside even this Manas is Prana. This order has been adopted by the Vajasaneyins in their description of samsara:

> "The self is indeed Brahman consisting of reason (vijnana), impulsive mind (manas), life (prana), etc." *

It is the principle designated as Vijnana or Buddhi that, in common parlance, is spoken of as 'I.' While explaining, in His commentary on the Vedanta-sutras, the adhyasa or false imputation, the Bhashyakara (the Commentator, Sri Sankaracharya) first illustrates the imputation in the case of son, wife, the physical body, the senses and manas; and then, as a further illustration, he refers to the imputation of the Vijnanamaya in the following words:

> "Thus falsely identifying Ahampratyayin—the subject that feels as 'I'—with the Pratyagatman, the True Self, the Witness of all its conduct," etc.

And so also, when commenting on the Vedanta-sutra I. i. 4, he says:

> "By the same Ahamkartri or principle of Ego, by the Ahampratyayin—the subject that feels as 'I,'—all acts are accomplished, and he alone is the enjoyer of their fruits."

It is this agent and enjoyer or experiencer (kartri and bhoktri) that the followers of the Nyaya school regard as the jivatman. And the Sankhyas say that the antahkarana

* Bri. Up. 4—4—5.

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is threefold: Manas, the eleventh of the senses, being one, Aha*m*kara the second, and the principle of Mahat the third. They define Aha*m*kara as "Egoism (abhima*n*a)." It is the Aha*m*kara, impregnated with a semblance of Chit or Consciousness (Chit-chha*y*a), which is here spoken of as Vij*n*anamaya. The Manomaya is penetrated by the Vij*n*anamaya; and the Annamaya is penetrated by the Pra*n*amaya which is itself penetrated by the Manomaya; so that there arises, throughout the Annamaya from head to foot, the notion of egoism, that "I am a man."

Contemplation of the Vijnanamaya.

With a view to enjoin the contemplation of the Vij*n*anamaya as a means of confirming the notion that the Vij*n*anamaya is the self, the *s*ruti proceeds to describe the form in which it should be contemplated:

स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य श्रद्धैव शिरः। ऋतं दक्षिणः पक्षः। सत्यमुत्तरः पक्षः। योग आत्मा। महः पुच्छं प्रतिष्ठा ॥४॥

4. He, verily, this one, is quite of man's shape. After his human shape, this one is of man's shape. Of him faith surely is the head, righteousness is the right wing, truth is the left wing, Yoga is the self, and Maha*h* is the tail, the support.

He who has acquired (through Vedas) a determinate knowledge, first cherishes faith(*s*raddha)as to the things he has to do. As faith is a primary element in all

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things to be done, it is the head as it were of the Vij*ñ*anamaya.

Faith is the head because of the sm*ṛ*iti "Whatever is sacrificed, given, or done, and whatever austerity is practised, without faith, it is called unrighteous, O P*ā*rtha; it is naught here or hereafter."*

'Srat' means truth, and 'dh*ā*' means to hold. Sraddh*ā* is according to the Mah*ā*tmans, the conviction that the Pratyag*ā*tman (the Inner Self) alone is true.—(S)

'Righteousness' and 'truth' have been already explained. † Yoga—composure, meditation—is the self, the trunk as it were. As limbs serve their purposes when resting in the trunk, so it is only when a man is self-composed by the practice of meditation that faith, etc, enable him to acquire a knowledge of the Reality. Therefore, meditation (yoga) is the self (the trunk) of the Vij*ñ*anamaya. Mahah is the principle of Mahat, ‡ the First-born,—"the Great Adorable One, the First-born" §as the sruti elsewhere says. As the support of the Vij*ñ*anamaya, Mahat is the tail. Certainly, the cause is the support of the effects, as the earth is the support of the trees, shrubs &c. And the principle of Mahat is the source of all knowledge possessed by Buddhi. Therefore Mahat is the support of the Vij*ñ*anamaya self.

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* Bha. Gita XVII. 28.

† *Vide* (*ante* p. 26) the Commentary on 'the right' and 'the true.'

‡ The Hiranyagarbha, the Sutra.—(A).

§ Bri. Up. 5-4-1.

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The agent who, as has been shewn above, is so universally recognised by the *Sruti*, by the Ny*a*ya and other systems of philosophy, as well as by the ordinary experience of people, is the same principle that we all experience in consciousness as "I am the agent"; and that agent is here spoken of as the Vij*n*anamaya. After the pattern of the Manomaya—represented in contemplation with a head, wings and so on,—the Vij*n*anamaya is of human form, represented alike with a head, wings, etc. Though faith, etc., are only v*r*ittis or states of mind, and are, as such, functions of the Manomaya, still, inasmuch as the Vij*n*anamaya is the agent and is therefore the owner of the instrument (manas) and its functions, these states of mind may also form part of the Vij*n*anamaya and may be represented as the head and so on. *S*raddh*a* is the highest faith that what is taught by the teacher and the scriptures is true and that the knowledge of the teaching and the means to that knowledge as prescribed in the *s*ruti are fruitful. 'Righteousness' and 'truth' here stand for the agency concerned with those two states of mind. Yoga is the sam*a*dhi of both kinds, (1) the sampraj*n*ata-sam*a*dhi and (2) the asampraj*n*ata-sam*a*dhi—i. e., (1) the sam*a*dhi in which there still remains a consciousness of the distinction as cogniser, the cognised and cognition, and (2) the sam*a*dhi in which there is no such consciousness, the mind being entirely *en rapport* with the object of meditation and putting on the form of that one object exclusively. Yoga is, indeed, defined "as the restraint of all modifications of the thinking principle." * 'Mahat' here means the principle of Mahat, the Hir*a*nyagarbha, the

* Yogas*u*tras i. 2.

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first thing evolved out of the Avyakrita,—out of that Undifferentiated Root of matter which is described in the sruti as lying beyond the Mahat. This principle is the aggregate of all agents presenting themselves in the consciousness of individual beings as 'I,' and is therefore the support of the Vijnanamaya. It is this principle of Mahat that is described in the Nrisimha-Uttara-Tapaniya as "The Universal Ego, the Hiranyagarbha." *

तदप्येष श्लोको भवति ॥९॥

[इति चतुर्थोऽनुवाकः]

5. On that as well there is this verse:

Contemplation of Vijnana as the Hiranyagarbha.

॥ अथ पञ्चमोऽनुवाकः ॥

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान् कामान् समश्नुत इति ॥१॥

(Anuvaka V.)

1. Intelligence accomplishes sacrifice, and deeds as well does it accomplish. Intelligence do all Gods worship as Brahman, the Eldest. If Intelligence as Brahman one knows, if from That he swerves not, in body sins forsaking, he all desires achieves.

* Op. cit. 9

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Just as there are verses throwing light on the teachings of the Brahmana concerning the Annamaya, etc., so there is a verse concerning the Vijnanamaya. "Intelligence accomplishes sacrifice." It is indeed a man of intelligence who in due faith performs a sacrifice. Hence the agency of Vijnana or Intelligence. And it performs deeds * as well. Because all is done by intelligence (Vijnana), therefore the Vijnanamaya self † is Brahman. All Gods such as Indra ‡ contemplate the Intelligence-Brahman, who is the eldest because He is the First-born or because He § is the source of all activities. When thus contemplating, they identify themselves with the Vijnanamaya Brahman. It is in virtue of the contemplation of this Brahman,—the Mahat,—that they are endued with higher knowledge and power (jnana and aisvarya). $

It is the very Supreme Brahman, wearing of His own accord the coat of Buddhi or Intelligence, that is here

* i. e., worldly acts.

† Vijnana has been described as the agent of all acts, with a view to establish a point of similarity between the Vijnanamaya and Brahman—i.e., Sutratman, the Cause of the universe, —so that the former may be contemplated as one with the latter.

‡ The Vanamala, a gloss on the bhashya, explains this to mean that the Devas practised this contemplation in a former birth and have become Devas in virtue of the contemplation.

§ as the Sutratman.

$ That is to say, this higher knowledge and power which they possess indicates that Brahman has been worshipped in their former birth.

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spoken of as the Intelligence-Brahman. Buddhi illuminates pots and other objects by putting itself *en rapport* with them. Accordingly Buddhi should place itself *en rapport* with Brahman, the Absolute Consciousness, so that it may illumine Brahman.—(S). By speaking of Brahman as associated with Buddhi, the *s*ruti shews that the seeker of moksha may easily attain a knowledge of Brahman.—(A). Agni and other Devas always worship this Being, the First-born, the Intelligence-Brahman, with a view to attain Him. And the *s*ruti says:

> "He behind whom the year (sa*m*vatsara-Pra*j*apati) revolves with the days, Him the Gods worship as the Light of lights, as immortal Time." *—(S).

It is this Intelligence (Vij*ñ*ana), acting as the agent of all works, that performs the Jyotish*ṭ*oma and other sacrificial rites. What intelligence performs is falsely imputed to the witness thereof, the pure Conscious *A*tman. Similarly, all worldly acts, such as those concerned with industry, trade, ect., are achieved only by Vij*ñ*ana. This intelligence in the individual, the agent in all worldly and spiritual activities, is worshipped by Indra and other Gods as one with Brahman, the First-born, the principle of Mahat designated as the Hira*ṇ*yagarbha, whose body is the first-born and therefore the eldest.

> "This one, the Mahat, the First-born, the Adorable" †
>
> "The Hira*ṇ*yagarbha came into existence first." ‡

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* Bri. Up. 4-4-16. † *Ibid.* 5-4-1 ‡ Tait-Samh. 4-1-8.

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"He, verily, is the first embodied one; He verily is called Purusha; Brahma the first creator is He of all beings; He came first into being."

The fruits of the contemplation of the Hiranyagarbha.

If a person realises this Intelligence-Brahman, and further, if after realisation he never swerves from that Brahman,—for, it is possible that, in virtue of the external non-egos having been long regarded severally as the Self, he may fail, on occasions, to regard the Vijnanamaya Brahman as the Self,—that is to say, if he ceases to regard as Self the Annamaya and the like, and dwells constantly in the thought that the Vijnanamaya Brahman is the Self, then the following will be the result: In this body he abandons sins. Indeed, all sins arise only from self-identification with the body; and it stands to reason that their cessation should be brought about by self-identification with the Vijnanamaya Brahman, just as the shade is removed by the removal of the umbrella. Accordingly he leaves in the body itself all sins born of the body, all sins arising from self-identification with the body, and, becoming one in essence with the Vijnanamaya Brahman, he attains completely all desires, remaining all the while as the Vijnanamaya self.

Since the seat of all sins is the body, which is made up of nama, rupa, kriya,—names (or thoughts), forms, and deeds,—the removal of the body puts an end to all sins. Firm in

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the idea that "I am Intelligence and Intelligence alone," he deposits all sins in the body itself and attains all wishes. The devotee, becomes one with the Intelligence, the Hiran-yagarbha, endued with all the wonderful powers of Anima and the like; * and, as such, he attains all objects of desire in the world of effects, inasmuch as the world of effects is pervaded by the Cause, the Hiranyagarbha, the source of all fruits of action.—(S) He who, like Indra and other Gods, is devoted to a contemplation of Brahman in the upadhi of Vijnana, and he who, thus contemplating till death, never turns away from that Brahman, he, that is to say, who never breaks the continuity of the thought that "I am the Intelligence-Brahman," and who never feels like ordinary men that "I am a man, I am the doer and the enjoyer, I am happy, I am miserable"—he, while remaining in the body, is rid of all sins leading to the misery of future birth; and then, after enjoying in the Brahma-loka all pleasures, which he will compass by merely willing them, he will attain true knowledge and be finally released.

How Brahmavidya is acquired by persons other than the twice-born.

Though Indra and other Gods have no occasion to study the Veda, any more than women and the sudras, still they have access to the Brahmavidya as taught in the Veda. The sudras and women, on the other hand, are not entitled to receive Brahmavidya through the Vedas, though it may be taught to them through the smritis, puranas, and so on.

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* Vide Minor Upanishads Vol. II. p. 135—136.

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Devas acquire Brahmavidya through the Veda.

(Vedanta-sutras I. iii. 26—33)

(*Question*):—"Whoever among Devas awoke, he indeed became That; and so with Rishis and men." * Whoever among Devas knows Brahman, he becomes Brahman. Now the question arises, Are Devas qualified for Brahmavidya or not?

(*Prima facie view*):—It would seem that Devas, Rishis, and the like are not qualified for Vidya. It is said that a Vedic command is meant for him alone who seeks the fruit of the act enjoined, who is competent to observe the command, who has the requisite knowledge to do the act enjoined, and who does not belong to the class of persons specifically excluded by the scripture. These qualifications are not all found in disembodied beings such as Devas. It cannot be urged that the Vedic hymns (mantras) and explanatory passages (arthavadas) speak of Devas as embodied beings; for, these texts are intended to point to what is taught in the main injunction, but not to what their words literally mean.

(*Conclusion*):—The arthavadas or explanatory passages which are subsidiary to injunctions (vidhis) are of three kinds: (1) Guna-vadas, figurative speech; (2) Anuvadas repetition; (3) Bhutarthavada, narration of real facts or past events. To explain: The sruti says: "The sun is the sacrificial post;" "The Sacrificer is the prastara (the handful of kusa grass)." These texts being opposed to observed facts when literally understood, they should be interpreted in a figurative sense. The sacrificial post is

* Bri. Up. 1-4-10.

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spoken of as the sun because of its lustre, and the sacrificer is spoken of as the kusa grass because of his important share in the achievement of a sacrifice. Such passages are Guṇa-vadas. Again, "Fire is the antidote for frost;" "The air is the swiftest God:" such passages as these repeat merely what we have ascertained from other sources of knowledge and are therefore classed as Anuvadas. "Indra raised the vajra (thunder-bolt) against Vritra;" since passages like this describe things as they are or as they happened and are unopposed to what we have learnt from other sources, there is nothing to prevent the impression that what they teach is true, so long as we admit that the Veda is an independent source of knowledge. Such passages as these, which are spoken of as bhutarthavadas, incidentally teach as truths the ideas which they convey when their words are construed by themselves, while their main purpose is to contribute, to the meaning of the main injunctions, that part which can be made out by construing together the whole sentences. The same principle applies to the mantras or original chants. * Accordingly, on the authority of the mantras (hymns) and the arthavadas (explanatory and illustrative passages), we understand that the Devas and the like are embodied beings, and that, as such, they are competent to receive instruction. We can also easily conceive how, on seeing that their own glory is perishable and that there is a still higher one beyond, the Devas may seek for Brahmavidya. Even the requisite knowledge is within their reach; for, though they neither undergo the

* The arthavadas come under the Brahmana portion of the Veda, which is intended to explain the meaning and purpose of the mantras. *Vide ante* pp.291-292.

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ceremony of upanayana nor study the Vedas, still, the Vedas present themselves to their vision. It is not, therefore, possible to exclude Devas from Brahmavidya. It may be granted that the Saguna-Brahmavidya (contemplation of the conditioned Brahman), involving as it does the contemplation of a particular Deva—as, for instance, Aditya, the sun—is not meant for that particular Deva, because there exists no other God of the same description, and because the state of Aditya to be attained as the fruit of the contemplation has been already attained by him; but the title of the Devas to Nirguna-Vidya, to the contemplation of the Unconditioned, is beyond all question. So, Devas are qualified for Brahmavidya.

Is Brahmavidya accessible to the Sudras?

The title of the Sudras (the caste of labourers) to the Brahmavidya is discussed in the Vedanta-sutras (I. iii. 34-38) as follows:

(*Question*):—Is the sudra entitled or not to instruction in the Vedic wisdom?

(*Prima facie view*):—In the Samvargavidya occurs a passage which reads as follows:—

> "Thou hast brought these, O sudra, that by that means alone thou mayst make me speak.' *

The meaning of the passage may be explained as follows: A certain disciple, named Janasruti, approached the teacher named Raikva and offered to him, as presents, one thousand cows, a daughter, a necklace of pearls, a car, and a

* Chha. Up. 4—2—5.

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certain number of villages. Then Raikva addressed him thus: "O *Ja*nasruti, O *su*dra, thou hast brought these things,—one thousand cows, etc.,—thinking that, by thus presenting the daughter, etc., to me, thou wilt please my mind and make me impart instruction." From this passage it would seem that even the *su*dra who is beyond the pale of the three twice-born classes is qualified for Vedic Wisdom; for, like the Devas who are beyond the pale of the three higher castes, the *su*dra also may be qualified for Brahma-Vidy*a*, though he is beyond the pale of the three higher castes.

(*Conclusion*):—There is a difference between Devas and the *su*dras. Though Devas do not undergo the process of upanayana and adhyayana,— of formal initiation and study,—still the Vedas present themselves immediately to their minds as a result of good acts they had done in the past. The *su*dra, on the contrary, has done no such deeds in the past, and the Vedas, therefore, do not present themselves immediately to his vision. Neither has he any occasion to study the Vedas, inasmuch as he is not entitled to initiation (upanayana). In the absence of one of the qualifications for treading the path of Vedic Wisdom,—namely, the requisite knowledge,—the *su*dra cannot tread the path.

(*Objection*):—Then, how is it that *Ja*nasruti, who is addressed as a *su*dra, has been taught Vedic Wisdom?

(*Answer*):—The word '*su*dra' as applied to *Ja*nasruti should not be understood in the sense in which it is commonly used. The word should be understood in its etymological sense. It then means he who, owing to the grief (Sk. '*such*') that he was wanting in wisdom, has *run*

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(Sk. 'dru') to the teacher to obtain it. It should not be urged that common usage should prevail as against etymology. For, the common usage can convey here no sense at all. In the whole story there are many indications,—such as the ordering of the charioteer and other signs of wealth and power,—shewing that *Ja*nasruti is a Kshatriya.

(*Objection*):—If the *su*dra be not qualified for Vedic Wisdom, then he cannot attain moksha despite his intense aspiration for it.

(*Answer*):—Not so; he may acquire Brahmavidy*a* through the sm*r*itis and the pur*a*nas and thereby attain moksha. Therefore we conclude that the *su*dra is not qualified for the Vedic teaching.

The Upasaka liberated before death.

That the devotee who has realised by contemplation the Sagu*n*a (conditioned) Brahman is rid of merit and demerit even before death, has been established in the Veda*n*ta-*s*utras (III. iii. 27-28):

(*Question*):—Does the release from good and bad karma take place after death or before it, in the case of one who has by contemplation realised Sagu*n*a Brahman?

(*Prima facie view*):—It takes place after death on the way to Brahma-loka. The *s*ruti teaches that it takes place after the crossing of the river that lies close to that loka: "He comes to the river Viraj*a* and crosses it by the mind alone, and there shakes off his good and evil deed." *

(*Conclusion*):—It is useless to carry the karma till the crossing of the river, since on the way to the loka there remains no fruit to accrue from the good and bad deeds,

* Kaushi. Up. 1-4.

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the attainment of Brahman being the only fruit yet to be realised. Moreover, in the case of the disembodied, there could be no means whereby to shake off the good and bad deeds—which are alleged to have not been shaken off before death,—inasmuch as it is impossible for the disembodied to do an act whereby to shake them off. It cannot be urged that the assertion that they are shaken off before death is unfounded; for the *Tandins* declare that the soul shakes them off as "the horse shakes off the hair." On these considerations, we should set aside the Kaushitakin's teaching that the good and bad karma is shaken off after the crossing of the river. Accordingly we conclude that it is before death that the upasaka is released from his good and bad deeds.

The outcome of the study of the Vijnanamaya.

Now the *sruti* proceeds to shew that the realisation of the Vijnanamaya by the upasaka leads to the conviction that the Manomaya is but a body:

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥२॥

2. Thereof,—of the former,—this one is the self embodied.

Of the former,—i.e., of the Manomaya,—this one, namely, the Vijnanamaya, is the self, having the Manomaya for his body.

In ordinary experience we know that a hatchet or other instruments cannot be the self. So also, as a mere instrument, the Manomaya cannot be the self and must therefore be counted as a body.

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CHAPTER XV.

ANANDAMAYA-KOSA.

The nature of the Anandamaya self

With a view to teach that even this Vijnanamayakosa is not the Self, the sruti proceeds to teach the Anandamaya :

तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ॥३॥

3. Than that, verily,—than this one formed of Vijnana,—there is another self within formed of bliss: by him this one is filled.

To bring about the removal of the idea of agency from the Self, the Sruti proceeds to speak of the Anandamaya,—the consciousness of the Pratyagatman or the True Self, conditioned by the upadhi of the antah-karana manifested as joy, the fruit of knowledge and action. In the last chapter the Self has been described in His aspect as the agent, under the designation of the Vijnanamaya ; and now the sruti teaches of the Self in His aspect as the enjoyer, as the inner self of the Vijnanamaya. Though pure in Himself, the Self becomes the enjoyer by avidya as He identifies Himself with the upadhi of the Buddhi (antah-karana), this latter taking the form of love and so on.—(S)

The Anandamaya is not Brahman.

(*Objection*) : — There are some soi-disant scholars, *

* The Vrittikara.—(A)

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who contend as follows: This one, the *A*nandamaya, is the Supreme Being Himself; for (in the sequel) Bhṛigu and Varuṇa close their investigation at this stage, *i. e.*, with the *A*nandamaya. Further, the *s*ruti often declares that *Â*nanda or bliss is Brahman; and hence, too, the appropriateness of the designation '*A*nanda-valli' given to this portion of the Upanishad.—(S)

(*Answer*):—We understand that the *A*nandamaya self here treated of is one of the evolved principles, * as shewn by the context and by the termination "maya." The present section has, indeed, hitherto spoken of evolved principles,—those formed of food and other material elements; and in the same series occurs this one, the *A*nandamaya. And here the termination 'maya' is used in the sense of product (vikara), as it undoubtedly is in 'Annamaya,' that which is produced out of food. We should therefore understand that the *A*nandamaya is a product.

If, on the contrary, we understand the termination maya' to mean 'abounding in,' the termination would be understood in two different senses in the same context.—(S) And without resorting to any such deviation, it is possible to make out a consistent meaning of the passsge.—(A)

And also because of (the liberated one) passing into it.—To explain: The *s*ruti will teach (in the sequel) that he (who has realised Brahman as his own true Self) "passes into the *A*nandamaya self."† We see (in the section whence the passage is quoted) that it is only

* not the Supreme Brahman—(S). † Tait. Up. 2-8.

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into things outside the Real Self,—only into the things of the evolved universe,—that he is said to pass: and he passes into the *A*nandamaya self in the same way that he passes into the Annamaya. And it cannot be that he passes into the Real Self; because it would be opposed to the context. * And such a thing is also impossible: it is not possible for one to pass into one's Self, simply because there is no duality in one's own Self; and Brahman is the very Self of him that passes.

The act of passing, too, spoken of in the *s*ruti, points to the conclusion that the *A*nandamaya is a product. That all products pass into or become merged in the Cause is a thing which we all can understand.—To pass into the Paramatman must be either to pass beyond Him or to attain him. None, indeed, can pass beyond Brahman, the Supreme Self, as the *s*ruti itself has clearly taught. † And Brahman, the Supreme Self, is already attained, because He is the very Self: *I*svara never passes into His own Self by Himself; no athlete, however clever, can mount upon his own shoulder.—(S)

And also because of the incongruity of representing the *A*nandamaya ‡ as possessed of a head and so on.—It is not of course proper to imagine a head and other members in the One described above, § who is the

* In that section, the other things that the knower of Brahman is said to pass into are all outside the Real Self.

† Katha. Up. 4—9.

‡ alleged to be identical with Brahman.

§ As the Real, Consciousness, the Infinite, i. e, , as having no specific attributes and therefore not forming an object of contemplation.

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cause of *akasa*, etc., who does not fall under the category of products.—And the *sruti* expressly excludes from Him all specific attributes in such passages as the following :

> "Transcending sight and self, beyond defining, void of base."*
> "Not great, not small." †
> "Not thus, not thus."‡

Since the Supreme Reality is neither corporeal nor incorporeal, we cannot imagine Him as possessed of a head, etc. Moreover, Brahman will be described as "transcending sight and self", which is opposed to what is said here of the *Anandamaya*.—(S)

And also because of the incongruity of the mantra quoted here.—Since no doubt can ever arise as to the existence of Brahman if He were identical with the *Anandamaya* self that is immediately experienced as composed of love and other parts, we cannot explain why the *sruti* quotes the mantra "Non-being verily does one become if he doth Brahman as non-being know." §

Since the *Anandamaya* has a definite form, there is no room for doubt as to its existence. The *sruti* speaks of a doubt as to the existence of Brahman, and therefore Brahman is not identical with the *Anandamaya*.—(S & A).

Further, it would be incongruous to speak of Brahman as the support, i. e., as something distinct (from

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* Tai. Up. 2-7. † Bri. Up. 3-8-8.
‡ Bri. Up. 2-3-6. § Tai. Up. 2-6.

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the *A*nandamaya)—in the words "Brahman is the tail, the support."

Therefore, the *A*nandamaya falls under the category of products; it is not the very Supreme Self.

Bh*r*igu's closing of the investigation with the *A*nandamaya can be explained even on the theory that the *A*nandamaya is a product.—Brahman is first described in the *A*nandavall*i*. And then with a view to teach the means of realising Him, the *s*ruti makes Bh*r*igu ask Varu*n*a "Teach, Brahman, O Lord." Brahman, the end, having been already explained, the means of attaining the end remains to be taught. And these means are the five kosas (sheaths), because it is by an (investigation of) these kosas that one attains Brahman. By anvaya and vyatireka,—by the method of conjoint presence and absence,—applied to the five kosas, the *A*tman is realised; and they are therefore regarded as the means of attaining Brahman. Thus, the *A*nandavall*i* having explained the end,—namely, the unity of the Self and Brahman,—and the Bh*r*iguvall*i* having to concern itself only with the teaching of the means of attaining that end, it is but right that Bh*r*igu should close the investigation with *A*nanda, which is the last step on the path of investigation.—(S)

(*Objection*):—The Bh*r*igu-vall*i* does not enjoin the investigation of Brahman. On the contrary, it is concerned with the knowledge of Brahman Himself. Hence the reference at the outset (upakrama) to the knowledge, in the passage "The knower of Brahman reaches the Supreme."—(S)

(*Answer*):—A person can be commanded to do only that

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thing which altogether depends on his will. But the right knowledge of Brahman does not altogether depend on any one's will. The connection of the Bhṛigu-valli with the knowledge of Brahman—spoken of at the outset in the words "The knower of Brahman reaches the Supreme"—may be explained as merely pointing to the relation between knowledge and investigation as the end and the means.—(S)

Accordingly Varuṇa has taught to Bhṛigu only the five kosas as the means by which to realise the nature of Brahman described in the *A*nanda-valli; and as the remainder,—namely, the real nature of Brahman to be realised—can be known from the passages where it is described, Bhṛigu stopped his investigation with *A*nanda, the fifth kosa; but not because he ever meant that the *A*nandamaya is Brahman.—(S)

We even grant that the *A*nanda, last spoken of in the Bhṛigu-valli, is identical with the Supreme Brahman. Who has ever denied that the Bliss (*A*nanda) which in its nature admits of no difference whatever is the same as Brahman? Bliss is verily the essential nature of the Supreme Self (Paramatman). But that bliss which manifests itself as love and so on cannot be identical with the Supreme Brahman. We call that Bliss Brahman, in which such distinctions as love and so on have no place, and which is quite beyond the reach of manas. As the five kosas have been excluded from Brahman as having their origin in ajñana, it does not stand to reason to identify the *A*nandamaya-kosa with that Bliss which is beyond the reach of thought and word.—(S) Just as the other kosas, such as the Annamaya which are products evolved from Brahman, are permeated by Brahman, the Supreme Bliss, so also is the *A*nanda-

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maya permeated by the Supreme Bliss and hence spoken of as *A*nandamaya evolved from *A*nanda.—(S)

Therefore the *A*nandamaya self here spoken of is the self associated with an upadhi, with the upadhi of Buddhi manifesting itself in the form of love and so on as the result of thought and action.—(S)

The bliss (*A*nanda) here spoken of is the happiness which results from thought and action. Formed of this bliss-stuff is the *A*nandamaya. And this lies within the Vij*ña*namaya, because the sruti declares that it lies within the Vij*ña*namaya, the source of all sacrificial rites and the like. The result of all thought and action being indeed meant for the enjoyment of the enjoyer, it must lie within the Vij*ña*namaya, the source of all sacrificial rites * And so the *A*nandamaya self must lie in the innermost recesses of the former kosas. Further, Vidya (upasana, contemplation) and karma are intended to secure love and other forms of bliss. It is a fact, indeed, that the object of all contemplation and action is to secure love] and other (forms of happiness). Therefore, since love and other (forms of happiness) resulting (from thought and action) are very near to the Self, it is but proper to say that this *A*nandamaya is within the Vij*ña*namaya. And, indeed, the *A*nandamaya, made up of the vasanas (latent impressions) of love and other forms of happiness, presents itself to consciousness in svapna (dream) in association with the Vij*ña*namaya.

* That is to say, the enjoyer comes after the agent.—(A)

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Being thus an object witnessed in svapna by the Pratyagatman, this *A*nandamaya cannot be Brahman Himself—(S & A).

The bliss of the Anandamaya-kosa.

Bliss is the essential nature of the Supreme Brahman as declared by the *s*ruti in the words "Bliss as Brahman he knew;"* "Consciousness and Bliss is Brahman."† A form (vikara) of this Bliss is the *A*nandamaya,—the aggregate of love, joy, etc.,—to be mentioned below. It is true that the Bliss which is identical with Brahman undergoes no change; still, as *a*kasa is imagined to undergo limitation through the upadhi or medium of pots, etc., so in the case of Bliss we may imagine a limitation through the sattvic vrittis of antah-karana, through the states of the mind in its purity; and in virtue of this limitation Bliss puts on the form of love, joy and so on. This *A*nandamaya self is interior to, and is quite distinct from, the Vijnanamaya looked upon as the agent in all actions. By this *A*nandamaya is filled the Vijnanamaya described before. Just as motion which is a function of Prana is experienced throughout the body permeated by the Pranamaya, just as sentiency or sensation (jnana-sakti) which is a function of manas is experienced throughout the body which is endued with Prana and permeated by the Manomaya, and just as the consciousness of agency—"I am the doer"—is experienced throughout the body which is endued with both Prana and Manas and permeated by the Vijnanamaya, so also special forms of pleasure are experienced throughout the whole body,—in the hands, feet, etc.,—which are endued with

* Tait. Up. 3-6. † Bri. Up. 3-9-28.

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Vij*ñ*ana, Manas and Pra*ñ*a, and permeated by the *A*nanda-maya. This is the idea conveyed by saying that the Vij*ñ*anamaya is permeated by the *A*nandamaya.

(*Objection*) :—Like pleasure, pain also is experienced in the hands and other parts of the body.

(*Answer*) :—What if it be experienced? It is experienced by reason of the body being permeated by the Manomaya, which gives rise to the state of pain. Pain is a property of the Manomaya, and pleasure is a property of the Ânanda-maya as will be clearly explained in the sequel.

Bliss is a positive state.

Now we have to discuss the question, what is Ânanda or pleasure? Is it a mere cessation of pain, or is it a positive state?

(*Prima facie view*) :—At first it may be supposed that pleasure is a mere cessation of pain, inasmuch as sensation of pleasure is felt on the cessation of the pain caused by hunger, thirst and sickness.

(*Objection*) :—Pleasure is a positive state in itself; only it is lost sight of during the existence of pain, the opposite state; so that, if pleasure should manifest itself, it is necessary that pain should cease. Thus since the manifestation of pleasure and the disappearance of pain are simultaneous, the one is mistaken for the other.

(*Answer*) :—No. On being rid of fever, we have no experience of any positive state of pleasure apart from the cessation of pain. Therefore, pleasure is nothing but the cessation of pain.

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(*Conclusion*):—As against the foregoing we hold as follows: we conclude that pleasure is a positive state because of the consciousness of pleasure, experienced on hearing all on a sudden the musical strain of a lute when there is no consciousness of pain preceding. But if pleasure were a mere negative state, it should be felt as the absence of some pain, and the consciousness should therefore include a memory of that pain, since every consciousness of a negative state,—such as the absence of a pot, the absence of a cloth,—includes the consciousness of the thing that is absent. This point has been well established by the teachers of old. Thus, because pleasure is presented to mind without any reference to pain, it is not the mere cessation of pain. That which is presented to mind without reference to pain,—as for example, a pot—cannot be the absence of pain.

Or, pleasure is a positive state because, like pain, it admits of higher degrees of intensity and these higher degrees of intensity of pleasure will be enumerated later on at length when dealing with the pleasure of an emperor, etc.

Theories of pleasure.

Having thus determined that bliss is a positive state, we have now to discuss the following point: what is bliss? Is it an act? Or a quality? Or a reflection of something else? Is it a conditioned form of something? Or is it unconditioned and independent?

(*Prima facie view*):—At first sight it may seem that it is of the nature of an act; because the word '*a*nanda' is derived from the verb 'nad,' to be pleased. And when the Kaushîtakins, enumerating the organs of action, speak of the organ of generation, they include, in the scope of its

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activity, the act of enjoying: "Having by consciousness taken possession of the organ of generation, he obtains enjoyment, amusement and offspring." * Here the word 'enjoyment' denotes the union of the several parts of the bodies in contact, pervaded throughout by the activity called enjoyment (*ananda-kriya*) produced by the organs of generation. 'Amusement' is the pastime that is the natural concomittant of the union; the offspring is the generation of children which is the result of the union. Just as speaking and other kinds of activity are generated by the sense-organ of speech and the like, so also enjoying is a kind of activity generated by the sexual organ. Accordingly the Sankhyas say: "Speaking, taking, walking, excreting and enjoying are the functions of the five organs." † And the *Atharvanikas* have also declared the objects reached by these organs of action along with their activities mentioned above:

> "Both voice and what must be voiced, both hands and what one must handle, both organ of joy and what must be enjoyed, both organ of voiding and what must be voided, both feet and what must be footed." ‡

This act of enjoying generated by the sexual organ should properly be included in the Manomaya, and it is not therefore right to speak of the *Anandamaya* as something interior to Vijnanamaya.

(*Conclusion*):—No, because by 'ananda' we mean here

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* Kaushi. Up. 3—6. † Sankhya-Karikas, 28.

‡ Prasna-Up. 4—8.

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something different from the act of enjoying you have referred to. As to the nature of this *Ananda* different views are held by different schools of philosophers.

According to the Vaiseshikas, *ananda* or pleasure is a momentary affection produced in the *Atman* by contact with Manas,—the *Atman* or Soul being himself the doer and the enjoyer. They hold that the nine affections—such as understanding, pleasure, pain, desire, etc.,—are characteristic attributes of the *Atman*.

The Sankhyas hold as follows: The *Atman* being free from all ties, desire and other affections are only modifications (pari*n*ama) of the three Gu*n*as of Prak*r*iti. Pleasure is a modification of the Sattva-gu*n*a, activity is a modification of the Rajo-gu*n*a, and error is a modification of the Tamogu*n*a. And accordingly the Lord has said:

> "Sattva attaches one to pleasure, Rajas to action, O descendant of Bharata; while, veiling knowledge, Tamas attaches one to error." *

Some followers of the Ny*a*ya system hold as follows: The sensual pleasure is a mere pain because of its association with pain. What with the trouble of securing the objects of pleasure, what with the different degrees there are of pleasure, and what with its liability to destruction, one can easily see that sensual pleasure is necessarily associated with pain. But in the state of liberation (moksha) the eternal bliss which is an inherent attribute of *Atman* is perceived in consciousness, which is likewise an inherent attribute of *Atman*. Moksha is therefore an object of aspiration.

* Bhag. Gita XIV, 9.

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The Vedantin's theory of pleasure.

The Vaiseshika and other theories of pleasure which have been just described are founded on human speculation. But the *sruti* has declared that the sensual pleasure is but a chip of that eternal Bliss which forms the very being of the Self and which is an entity by itself. The *sruti* says:

> "This is His highest Bliss; all other creatures live on a small portion of that Bliss." *

While giving expression to his wisdom, a certain Yogin has stated this truth in the following words:

> "Abiding all the while in the midst of the milk-ocean of bliss, I have foolishly spent all this time, tasting only such drops of the ocean as come forth from the fire of the sense-objects."

This chip of Bliss may be either a reflection of the original Bliss, or a bit of it chopped off. The theory of *Reflection* has been stated by the teachers of old as follows:

> "Now we shall discuss the sensual pleasure which contains within it a portion of Brahman's Bliss, and which forms the gateway to it. The *sruti* has declared that the sensual pleasure is a bit of Brahman's Bliss;—that the Supreme Bliss, which is one indivisible homogeneous essence, is of this Self, that all other creatures enjoy but a portion of this Bliss.
>
> "Manas is subject to three kinds of states: namely, tranquil (*sa*nta), violent (ghora), erring

* Bri. Up. 4—3—32.

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(*mudha.*) The tranquil states are dispassion (*vairagya*), endurance, generosity, and so on. The violent states are thirst, fondness, attachment, covetousness, and so on. The erring states are delusion, fear, etc. In all these states of mind Brahman's Consciousness is reflected, while in the tranquil states of mind His Bliss as well is reflected. The *sruti* says that 'He becomes in form like to the various forms.' *

"The Vedanta-*sutra* (III. ii. 18) compares Brahman's manifestations in the various forms to the reflected images of the sun. 'The Self of all creatures is one alone, and He appears in one and many ways like the moon in water.'† The image of the moon is imperfect when reflected in dirty water, whereas it is quite perfect when reflected in clear water. Similarly, Brahman reflected in mental states is of two sorts. Owing to the impurity of the violent and erring states of mind, Brahman's bliss is unmanifested in them, while, owing to their partial purity, His consciousness is reflected in them. Or, to illustrate more aptly: It is only the heat, not the light, of fire that passes into water, however pure it may be; similarly, consciousness alone is manifested in the violent and erring states of mind. On the other hand, both the heat and the light of fire

* Katha-Up. 5—9. † Brahmabindu-Up.

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pass into a piece of wood; and, just so, both Consciousness and Bliss are manifested in the tranquil states of mind."*

Thus the theory of *Reflection* has been described. Now as to the theory of *Separation*. That bliss which constitutes the essential being of the *jivatman*, and which is self-manifested in the upadhis or vehicles of Consciousness—the body, the senses, etc.;—is the bliss that has been chopped off, as it were, from Brahman. As the object of highest love, *jivatman* is bliss itself. That the bliss is the essential being of the *jivatman* and that he is the object of highest love is declared by the *Vajasaneyins* as follows:

"This Self, who is nearer to us than anything, is dearer than a son, dearer than wealth, dearer than all else." †

This Self,—who is immediately experienced in the notion 'here I am," who is the witness of the body, senses, etc.,—this self is the innermost principle of our being; and surely it is dearer than wealth, sons and all else,—these being of varying degrees of nearness. These varying degrees of nearness are explained by the *Vartikakara* as follows:

"Sons are dearer than wealth; dearer than sons is one's own body; the senses are dearer than the body; and *prana* is dearer than the senses; dearer even than *prana* is the Self beyond."

Wealth and other things which are outside the Self are objects of love because of their being subservient to the Self. But love for the Self is the highest because it is

* Vedanta-Panchadasi, XV. 1—11.

† Bri. Up. 1—4—8.

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absolute. All this has been illustrated in the Maitreyi-Brahmana by many examples such as the following:

> "Verily, a husband is dear to one, not because of love for the husband; but, because of the love for the Self, the husband is dear." *

And all the examples mentioned in this connection have been compiled by a writer as follows:

> "A husband, a wife, a son, wealth, cattle, Brahmanas, Kshatriyas, worlds, Devas, Vedas, creatures—all these are beloved for the sake of the Self."

As the object of genuine love, the Self is in his essential nature the true Bliss itself; and as dwelling in each body separately, the Bliss-*A*tman becomes divided as it were. As the genuine Bliss, the Bliss-*A*tman is the original, whose reflections enter into tranquil states of the mind when thinking of agreeable objects such as wealth, sons, etc. These reflections are as false as the images reflected in water or in a mirror; and though the bliss which has become separated by the upadhis is real, still, it has the fault of limitation. Consequently, neither the reflected image of Bliss nor its detached bits can constitute the genuine Bliss. On the contrary, that Bliss is real which constitutes the essential nature of Brahman, and which is not subject to any kind of limitation. Accordingly in the dialogue between Narada and Sanatkumara, the Chhandogas declare as follows:

> "'..... This bliss, however, we must seek to know.'

* Bri. Up. 2—4—5.

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'Sir, I desire to know the bliss.'

'The Infinite is bliss. There is no bliss in the finite. The Infinite alone is bliss, and the Infinite alone, verily, we must seek to know'

'Sir, I desire to know the Infinite.'

'Where one sees nothing else, hears nothing else, cognises nothing else, that isthe Infinite. Where one sees something else, hears something else, cognises something else, that is the finite. The Infinite is immortal, and the finite is mortal.'" *

Narada asked Sanat-Kumara how he might reach the end of grief; and the latter said that, to reach the end of grief, the real nature of bliss should be investigated. Narada undertook to investigate it, and the master taught him that the Bhuman, the Infinite, was Bliss. "Bhuman" means infinity. It has been said above that since neither the context nor any accompanying word suggests a limitation in its literal sense, the word 'Brahman' denotes absolute or unlimited greatness. So here, too, the word 'Bhuman' means absolute infinity. We see that, people find pleasure, not in limited wealth, but only in the vastness of wealth. So, the Infinite is Bliss, and certainly the Infinite alone should be investigated. Seeing that Narada was prepared for the investigation, Sanat-kumara defined the Infinite in the words "Where one sees nothing else," etc. In our ordinary experience, one sees colour by the eye, *i.e.*, one sees something distinct from oneself. This

* Chha. Up. 7—23—1.

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is one aspect of the tripu*ti* or triple consciousness, made up of the seer, what is seen, and the act of seeing. There are other aspects: such as the one made up of the hearer, what is heard, and the act of hearing; the one made up of the cogniser, what is cognised, and the act of cognising; and so on. That which does not admit of triple consciousness in any one of its aspects is the Infinite. The triple consciousness in its several aspects obtains only in forms set up by *Maya*; and all such forms are finite. Of the two, the Infinite is imperishable and the finite is perishable. The finite things in this universe of duality contain seeds of pain and are therefore painful in their nature; whereas the Infinite, the Non-dual, is devoid of all seeds of pain and is therefore Bliss itself. This Infinite, in Its genuine nature as Bliss, is felt in the sushupti and samadhi states in which the triple consciousness is altogether absent. But on awaking from sushupti and samadhi, *i. e.*, in the jagrat and vyutthana states which are associated with triple consciousness, the universe of finite objects, embraced in the consciousness of the ordinary world, is experienced in its painful nature by the enlightened sage as well as by the unenlightened man of the world. Thus as they are mixed with pain, both the limited bliss, which constitutes the essential nature of the jiva, and the reflections thereof in the mental states are not genuine. The Infinite alone is the genuine Bliss.

Contemplation of the Anandamaya.

Now the sruti proceeds to teach of the form in which the Ânandamaya,—which is a vikara or modified form of the genuine Bliss just described, composed of love, joy and

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other forms of Bliss—should be contemplated, so that the conviction that the *A*nandamaya is the self may be strengthened.

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ॥४॥

4. He, verily, this one, is quite of man's shape. After his human shape, this one is of man's shape. Of him, love itself is the head, joy is the right wing, delight is the left wing, bliss is the self, Brahman is the tail, the support.

Love, which springs up at the sight of a beloved son and the like, is the head, as it were, of the *A*nandamaya self, because of its prominence. Joy is the exultation caused by the acquisition of a beloved object. The same exultation raised to a high pitch is called delight.

The *A*nandamaya, lying within the Vij*ña*namaya, is none other than he who feels "I am happy, I am the enjoyer." After the pattern of the Vij*ña*namaya, made up of a head, &c., the Ânandamaya, too, is of human form. Love, joy and delight are reflections of Bliss manifested in the Sattvic states of mind. Delight is caused by the benefit derived from a beloved object.

Bliss is happiness in general; and it is the self, * as

* *i. e.*, the centre.

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it were, of love and other forms of bliss, because it runs through them all. Bliss (*Ananda*) * is the Supreme Brahman. And this Bliss is manifested is that state of mind (anta*h*-kara*n*a) which is brought about when sons, friends, or such other objects of regard, are presented to consciousness in virtue of good karma, when the veil of Tamas (darkness) has been lifted and the mind is tranquil.

Under the action of Dharma, darkness vanishes from Buddhi. The more does it vanish, the more is the Buddhi self-collected, and the greater is the happiness.—(S)

This is what is known among people as the sensual pleasure (vishaya-sukha). And this pleasure is impermanent because the karma which brings about such a state of mind is impermanent

As the anta*h*-kara*n*a is more purified by austerity (tapas) which is calculated to dispel darkness, by contemplation (vidy*a*), by chastity and pious devotion (brahma-charya), and by reverential faith (sraddh*a*), it becomes more and more free (from Tamas) and becomes more and more tranquil; and then the Bliss manifests itself in a higher and higher degree and expands more and more. The sruti says in the sequel:

> "Nectar, indeed, is he. Nectar, indeed, possessing, he becomes a thing of Bliss."†

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* which is devoid of all duality.—(S)

† Tait. Up. 2—6.

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"He, verily, it is who bestows bliss." *
"All other creatures live on a small portion of that bliss." †

Thus bliss is of different degrees of intensity, owing to the variety of karma producing it.—(S)

The bliss here referred to is that which is reflected in ajnana, the upadana or material cause of the vrittis or vehicles of consciousness described above. Or, it may be that the limited bliss, forming the essential nature of the jivatman, the original counterpart, is reflected in the vehicles described above, (namely, love, joy, delight, etc.).

Accordingly the sruti will describe in the sequel different degrees of bliss, rising in scale a hundredfold higher and higher as the subjugation of desire (kama) is more and more complete. Of the *A*nandamaya self, thus admitting of different degrees of intensity, the Supreme Brahman Himself—the object of the sruti being to give us to understand what Brahman, the Supreme Reality, is ‡—is the tail, the support.

That one perfect Brahman wherein this increasing bliss attains its highest degree, is the tail, because it is the basis of all.—(S).

It is the Supreme Brahman, forming the main subject of discourse, that has been described as "Real, Consciousness, Infinite;" and it is to impart a

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* *Ibid.* † Bri. Up. 4—3—32.

‡ That is to say, the sruti teaches thereby that Brahman is the Innermost one in all.

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knowledge of the Supreme Brahman that the five kosas, beginning with the Annamaya, have been described. The Supreme Brahman, the Innermost One lying within them all, is also the Self of them all. It is this non-dual Brahman that constitutes the support, *i. e*, the ultimate basic reality underlying all duality which avidy*a* has set up. Since the *A*nanda-maya leads ultimately to unity, there does exist the One, the non-dual Brahman, who is the ultimate basis of duality imagined by avidy*a*, who is the tail, the support, of the *A*nandamaya.

The infinite and genuine Bliss is Brahman, and is the basis of all the rest; thence come the finite bliss of *jîva*t-man and the reflections thereof. Love, joy and delight are no doubt states of the mind which is an instrument, and are therefore external to the Vij*ña*namaya who is the agent. Still, inasmuch as they contain the reflections of the inner finite bliss of *jîva* or of the inner infinite bliss of Brahman, the *A*nandamaya Self is regarded as interior to the Vij*ña*na-maya.

Concentration in Brahman attained.

On realising intuitively by contemplation the *A*nanda-maya Self, the mind attains concentration in Brahman Himself who has been figuratively spoken of as the tail of the *A*nandamaya; and then, as conveying no reflection of any kind, the mind surely realises the true nature of Brah-man, as the *s*ruti says, "With sharp and subtle mind is He beheld." * It is like one who mistakes the radiant rays of a gem for the gem itself, and who, on approaching, finds

* Kaṭha-Up. 3-12.

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out what the real gem is. This circumstantial realisation of the true nature of Brahman is the fruit of the contemplation (of the *A*nandamaya), and therefore, without mentioning any other fruit, the sruti concludes by merely teaching the true nature of Brahman,—who is the basis of the whole universe,—in the words "Brahman is the tail, the support." Accordingly, the sruti proceeds to cite a verse which describes Brahman, the chief element in the *A*nandamaya-kosa:

तदप्येष श्लोको भवति ॥५॥

॥ इति पञ्चमोऽनुवाकः ॥

5. On that, too, there is this verse:

As bearing on this teaching, too, the following verse may be cited:

The sruti cites the following verse, in order that, through that verse, the student may understand what has been already taught.—(S)

Brahman, the one Being.

॥ अथ षष्ठोऽनुवाकः ॥

असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुरिति ॥१॥

(Anuvaka VI.)

1. Non-being, verily, does one become if he as non-being knows Brahman. If one knows that Brahman is, then they regard him as being. Thus (reads the verse).

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He who knows Brahman to be non-being becomes equal to a non-being himself. That is to say, he attains no human aspirations, any more than one who is non-existent.

If a person knows that Brahman is non-being, though He exists in the form of the Self, he, as identifying himself with the kosas, surely becomes non-existent. The Self does not indeed exist as a kosa without existing as Brahman. How can the (illusory) serpent have a being except as the rope which alone is real?—(S).

If, on the contrary, a man knows that there exists Brahman, who is the basis of all differentiation, who is the seed of all evolution, and who in Himself is characterised by no distinguishing features (we know of),... —

Now, it may be asked, whence at all arises the supposition that Brahman does not exist? We reply: it arises from the fact that Brahman is beyond sensuous experience. The mind (buddhi), trained as it has indeed been to regard that as existing which falls within the range of sensuous experience and which is but a creature of speech, has also come to believe that what is contrary thereto, *i.e.*, what is beyond sensuous experience, is non-existent. People, for instance, understand that a pot exists, when it is brought within the range of experience, and that it does not exist, when it does not come within the range of experience. Similarly, here too, one may suppose that Brahman does not exist. Hence the supposition "if one knows that Brahman is."

What of him who knows that Brahman exists?

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The *sruti* says : Because of his knowledge that Brahman exists, those who know Brahman regard him as being ; they regard that, being one with Brahman, he is the Supreme Being and Reality. That is to say, others regard that he is Brahman Himself.

Suppose a person knows Brahman, the One, the Existent, as distinguished from the *kosas* which are non-existent ; then, the Self (the witness) being none other than Brahman, the Br*a*hma*n*as (i. e., devotees of Brahman) regard him as Being. Such being the case, one should abandon all thought of the *kosas* which have been created by aj*n*ana, and should resort solely to the Parama*t*man, the Supreme Self, who is free from all change, who has neither a beginning nor an end. Being Parama*t*man, the Self can never be a non-being, because there is no non-being except as *kosas*; hence the *sruti* " Death, verily, is the non-being ;"* " 'He exists' : thus alone should one regard ; "† " Existent, verily, this at first was."‡ Nothing can really have a being anywhere except in Brahman, the Self.—(S)

So far as sensuous experience goes, all living beings think that a pot exists, only with reference to that pot which can be used for bringing water, which can be seen by the eye, and so on. If the contrary were the case, they think that no pot exists. So, with this kind of experience firmly ingrained in his nature, man thinks that Brahman, who is beyond sensuous experience, does not exist. As opposed to him, he who has the power of discrimination thinks that all matter and all material things which fall within the range of sensuous experience are

* Bri. Up. 1-3-28. † Katha-Up. 6-13. ‡ Chha. Up. 6-2-1

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non-existent, because of his conviction of their illusory nature, founded on the *s*ruti, reason and experience. He believes in the existence of Brahman beyond sensuous experience, as proved by the *s*ruti and other authorities. The man who regards Brahman as non-being will be himself non-existent; for, it has been shewn that the Annamaya and other kosas are non-self, and he does not admit the existence of Brahman beyond the kosas. Suppose a man knows Brahman who is beyond the five kosas; then, that very Brahman is his essential being, and therefore, in virtue of his knowledge of the existence of Brahman, those who have exhaustively studied the scriptures say that he, this discriminating man, has a being, has a Self.

Or, (to interpret the verse in a better way): He who understands that Brahman does not exist has no faith in the righteous path of any kind based upon distinctions of caste and religious order (var*n*a and *a*srama), and he therefore comes to believe that there is no such path,—the path being in fact intended solely for the realisation of Brahman. So that, being an unbeliever (n*a*stika), he is regarded by people as unrighteous. As opposed to him, he who understands that Brahman exists believes in the righteous path based upon the distinction of caste and religious order, and therefore resorts to it in accordance with the ordinance; and consequently the wise call him a righteous man, a follower of the right path. This is, in effect, to say that we should know that Brahman exists.

He who believes that Brahman is non-existent is certain-

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ly unrighteous. Since the whole path of righteousness—based upon distinctions of caste, religious order, and the like—is intended to lead to a knowledge of Brahman, he who condemns the whole path of righteousness by way of denying the existence of Brahman is a thorough unbeliever. On the contrary, him who believes in the existence of Brahman, they regard as righteous, as the pillar of the righteous path. This is the idea which the Kathas express in the words; "'He exists': thus should one regard." *

Brahman, the Innermost Self.

Now the sruti proceeds to direct the upasaka to firmly dwell in the idea that the Anandamaya is his Self, while teaching the aspirant of right knowledge that the Self is identical with the Real Brahman:

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥२॥

2. Thereof,—of the former,—this one, verily, is the Self embodied.

Thereof,—of the former,—*i.e.*, of the Vijnanamaya, this one, surely,—namely, the Anandamaya,—is the embodied Self, *i.e.*, the Self dwelling in the Vijnanamaya body.

That one who has no body, who is the one Existence, the Non-dual, the Partless, is the Self of all other selves mentioned above,—ending with the Anandamaya. There is no other Self beyond—(S).

There can never arise a doubt that this one (the Anandamaya) does not exist. But, as to Brahman,

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there is room for the doubt that He does not exist, since He is devoid of special conditions of existence and is common to all alike. *

This very *Â*nandamaya is the master of the Vij*ñ*anamaya,—the latter being the body of the former. So far as the up*ā*saka is concerned, the passage should be construed to mean that the *Â*nandamaya is the Self. As to the aspirant after true knowledge it should be construed as follows: The Brahman just spoken of as the tail is the Self of the former, *i. e.*, of the quaternary made up of love, joy, delight and bliss; the quaternary constituting the body, and Brahman who has the quaternary for His body being the Self. The self-same idea has been expressed by the V*ā*rtikak*ā*ra. *Vide ante* p. 425 ll. 4-10.

The Anandamaya construed as the Paramatman.

The meaning of this section has been discussed in the Brahmas*ū*tras (I. i. 12—19). One school of commentators has interpreted the s*ū*tras as follows:

(*Question*):—In the Taittir*ī*ya-Upanishad, five principles—the physical body, Pr*ā*na, Manas, Buddhi, and *Â*nanda,—have been mentioned under the designations of Annamaya, Pr*ā*namaya, Manomaya, Vij*ñ*anamaya and *Â*nandamaya,—every succeeding one being interior to the one preceding it. Now a doubt arises as to whether the *Â*nandamaya, the innermost of them all, is an entity of the world (samsārin) or the Supreme Self (Paramātman).

* Here the commentator tries once more to impress the notion that the mantra quoted above refers to Brahman, but not to the *Â*nandamaya as the Vrittikāra contends.

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(*Prima facie view*) :—It would seem that the *A*nandamaya is an entity of the world; for, the word "*a*nandamaya" means a modified form (vik*a*ra) of *A*nanda and is therefore applicable only to an entity of the world. This word cannot be applied to the Supreme Self, the Immutable one. Moreover, the *A*nandamaya has been spoken of as made up of five members: "Love is the head, joy is the right wing, delight is the left wing, Bliss is the self, Brahman is the tail, the support." Love is the pleasure which arises at the sight of an object of desire. The pleasure caused by the acquisition of that object is joy, and that which arises from its enjoyment is delight. Bliss is pleasure in the abstract, which manifests itself in the up*a*dhi of aj*n*ana during sushupti and the like. That bliss which is unconnected with any up*a*dhi or condition whatsoever is Brahman. The five members of the *A*nandamaya, spoken of as love and so on, are represented in imagination as the head, etc., only to facilitate our contemplation and comprehension. Of the *A*nandamaya thus represented in imagination, the head and the two wings form three members; the central portion is spoken of as the self and constitutes the fourth member; while the tail, the lower part, the support, the basis, constitutes the fifth member. Certainly the partless Param*a*tman can have no parts. Therefore, the *A*nandamaya is surely a sams*a*rin, an entity of the world.

(*Conclusion*) :—As against the foregoing, it is argued as follows: The *A*nandamaya is the Param*a*tman, because of the repetition. Again and again the *A*nandamaya is referred to in this section of the Upanishad, in the passages like the following:

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"This is the enquiry concerning bliss." *

"Into this self formed of bliss he passes on." †

Frequent reference is a mark of the main subject of discourse; and we have shewn that the one main theme of all Upanishads (Vedanta) is Brahman, and Brahman alone. Moreover, the section opens with Brahman in the words "Real, Consciousness, Infinite is Brahman," ‡ and again He is spoken of as the creator of the universe in the words "He created all this;" § and therefore the *A*nandamaya is Brahman. It should not be urged that the word ending in the termination "maya," and meaning "formed of bliss" cannot be applied to Brahman; for, the word may also mean "abounding in bliss." And as to love, etc. being spoken of as members of the *A*nandamaya, it is due to the upadhis, such as perception of the sense-objects. Wherefore the *A*nandamaya is Brahman.

Such is the construction put upon the Vedanta-sutras (I. i. 12—19) by one school of the Vedantins.

The Anandamaya construed as the jiva.

Now the same sutras will be interpreted according to the orthodox (Sankaracharya's) school of the Vedanta:

(*Question*):—It has been said that "Brahman is the tail, the support." Here, a doubt arises as to whether the sruti means that Brahman is a member of the *A*nandamaya, or that Brahman is to be known as an independent entity in Himself.

(*Prima facie view*):—It would appear that Brahman should be comprehended as a member of the *A*nandamaya,

* Tait. Up. 2-8. † *Ibid.* ‡ *Ibid.* § *Ibid.*

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inasmuch as in common parlance the term 'tail' is applicable only to a member of the body.

(*Conclusion*) :—The word 'tail' does not mean a member of the body. It is that long appendage which is attached to the bodies of some animals. And the *A*nandamaya cannot be said to be possessed of a tail, which is only a part of the Annamaya or physical body of animals such as the cow. Since the word 'tail' does not thus admit of a literal interpretation here, we should understand it in a figurative sense as meaning 'basis'. Brahman is the basic reality underlying the *A*nandamaya or *j*iva, since Brahman is mistaken for *j*iva. And the *A*nandamaya cannot be the Supreme Self (Paramatman); for, even if we understand the word "*a*nandamaya" as signifying "abounding in bliss" it would imply some admixture of pain. Wherefore, as the basic reality underlying *j*iva, Brahman is presented here as the main thing to be comprehended. Hence the frequent reference to Brahman in such passages as "Non-being verily does one become if he as non-being knows Brahman;" as also the opening words of the section, "the knower of Brahman reaches the Supreme." So that, on the principle of interpretation discussed in the case of the Purusha spoken of in the Ka*th*a-Upanishad, it is Brahman alone that is here presented for comprehension, but not the evolution of *ak*as*a*, etc., nor the Annamaya and other kosas.

Brahman, the sole theme of the Upanishads.

The principle of interpretation above referred to is discussed as follows in the Ved*a*nta-s*u*tras (III. iii. 14—15).

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(*Question*) :—In the Katha-Upanishad, occurs the following passage :

> "Beyond the senses, verily, are objects ; and beyond objects is Manas ; even beyond Manas is Buddhi ; beyond Buddhi is Âtman, the Mahat ; beyond the Mahat is Avyakta ; beyond Avyakta is Purusha ; beyond Purusha there is nothing whatsoever ; That is the farthest, That the Supreme Goal." *

The meaning of the passage may be explained as follows : A person first craves in manas for sense-objects and then reaches them through the senses. Now, the senses being internal with reference to external objects, everybody can understand that the former transcend the latter. But as objects of desire, these sense-objects are internal, or subjective, in relation to the senses. And beyond these objects of desire is the desire itself, a state of mind, which is quite internal or subjective. Buddhi, the subject experiencing these changes of manas, transcends the changes of manas, and beyond even Buddhi is the Self, the Hiranyagarbha, designated as Mahat, the upadana or material cause of Buddhi. Transcending even Mahat is the material cause thereof, called Avyakta, the Ajnana lying at the root of all ; and even beyond Avyakta is Purusha, the Supreme principle of Consciousness, the basic Reality underlying Avyakta. And there exists naught beyond Purusha. Purusha is the last rung in the ladder of ascending transcendentality and is the Supreme Goal to be reached by all aspirants of the Highest Good.

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* Op. cit. 3-10, 11.

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Now a doubt arises as to whether the whole series of things enumerated here, or Purusha alone, is presented by the *sruti* for comprehension.

(*Prima facie view*) :—The whole series of things beginning with the senses is presented by the *sruti* for comprehension, equally with Purusha, the main subject of discourse. Otherwise, the exposition of the series would be in vain. It may perhaps be urged that to hold that the section expounds so many things would tantamount to the admission that it treats of different propositions. We answer that the section certainly treats of different propositions, it being impossible to make out that only one single proposition is here treated of.

(*Conclusion*) :—Since knowledge of Purusha brings about the cessation of *ajnana* which is the source of all *samsara*, it is Purusha alone that forms the subject of discourse. Accordingly, as a means of attaining this knowledge of Purusha alone, Yoga has been specially taught in the sequel in the following words :

> " This one, the Self, hid in all beings, shines not; but He is seen with sharp subtle buddhi by them that see the subtle." *

This passage may be explained as follows: As the innermost being in all, the Self lies hidden and does not manifest Himself to him whose mind is turned outward. On the contrary He manifests Himself to Him whose mind is turned inward. For him whose mind is thus turned inward and who always seeks to see the subtle Reality, it is possible to see the Self by means of Buddhi which by

* *Ibid* 3-12.

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practice of Yoga has attained to one-pointedness and is able to grasp the subtle. It cannot be objected that, if Purusha alone be the subject of exposition, the description of the whole series of things would be useless; for, this series is the means whereby the mind which is turned outward is enabled gradually to approach Purusha. Therefore, Purusha alone is the thing to be known.

Conclusion.

In accordance with this principle of interpretation, we understand that the evolution of *akasa*, etc., has been expounded with a view to shew that Brahman is the Infinite, and that the five kosas—the Annamaya, etc.,—have been described with a view to shew that Brahman lies in the cave. It is Brahman, and Brahman alone, that is presented everywhere for comprehension. We therefore conclude that Brahman is Real, Consciousness, and Infinite, and that, as lying in the cave, He is also the innermost Self of all.

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BOOK II.

(A'NANDAVALLI' OR BRAHMAVALLI')

(*CONTINUED*)

B.—BRAHMAVIDYÂ EXPLAINED.

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CHAPTER I.

QUESTIONS.

The purpose of the sequel.

It has been said that "the knower of Brahman reaches the Supreme," not the ignorant man who holds to the unreal (asat). With a view to demonstrate this truth, the *s*ruti proceeds with the sequel.—(S).

Now the following question arises: If Brahman is common to—is the essential being of—both the enlightened and the unenlightened alike, the attainment or non-attainment of Brahman may apply to both alike, there being apparently no ground whatever for a distinction between the two. Now, the purpose of the sequel is to shew wherein the distinction between the two lies.—(S & A).

Or, since the mind (anta*h*-kara*n*a) of the one in the darkness (of ignorance) is wedded to mere forms of Evolution (kàryamàtra), *i. e.*, since the unenlightened man identifies himself with the sheaths (kosas), he cannot recognise the existence of the Supreme Self, though He is a self-evident Being. So the sequel is intended to prove the existence of the Self who is beyond all creation, as also to answer the two questions that follow here.—(S & A).

*S*ravana and Manana.

Having finished the exposition of Brahman, *i. e.*, the section of *s*ravana (hearing), the *s*ruti next proceeds with the

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section of *manana* (reflection) dealing with the rationale of the Brahma-vidyá, for the benefit of those who are engrossed in outward forms. Now, at the beginning of the section, the *s*ruti formulates the questions that arise in the mind of the disciple.

Owing to perversity of the disciple's intellect (buddhi), many doubts arise in his mind with reference to the teachings of the master ; and the *s*ruti therefore raises here such questions as are naturally suggested by what has been taught already. That the process of *manana* (reflection) follows that of *sravana* (hearing master's exposition), as suggested here by the word 'then,' is quite clearly expressed elsewhere by the *s*ruti :

> "The Self, verily, my dear, should be heard, reflected and meditated upon." *

These two processes are further explained by the sm*r*iti in the following words :

> "(The Self) should be heard (studied) through the words of the *s*ruti, and reflected upon in reason."

Their purposes are distinguished by the *s*ruti in the following words :

> "The heart's knot is dissolved, all doubts are cut apart." †

When the true nature of Brahman has been learnt from instructions (upade*s*a), the heart's knot, *i. e.* the illusion of oneness of the Inner Self with the anta*h*-kara*n*a, is dis-

* Bri. Up. 2-4-5. † Mund.-Up. 2-2-8.

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solved. Doubts are cut asunder by reflection (manana), in the process of finding the rationale of what has been taught in the instruction. Therefore questions are raised here embodying the doubts to be cut asunder.

The Questions of the Disciple.

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती ३ । आहो विद्वानमुं लोकं प्रेत्य । कश्चित् समश्नुता ३ उ ॥ ३ ॥

3. Hence, then, the questions that follow: whether does any one who knows not, departing, goes to that region? Or, does any one who knows, departing, attain that region?

Because such is the case *, these then are the disciple's questions following upon the teacher's exposition. †

Because Brahman is the Self of both the enlightened and the unenlightened and is unknowable, the disciple addressed the following questions to the teacher after hearing his exposition.—(S).

Brahman, indeed, is the same in the enlightened and the unenlightened, as He is the cause of àkása,‡ etc. Therefore, it may be supposed that the attainment of

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* *i. e.*, because Brahman is the same in all.

† From the foregoing exposition, the disciple has come to understand that the knower of Brahman reaches the Supreme and that He who is thus attainable through knowledge is the source of all being, is the essence of all, is the all.

‡ *i. e.*, as He is the source of all jivas associated with matter (bhútas)—(A).

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Brahman is possible even in the case of the unenlightened.—Hence the question: Does even he who knows not, hence departing *, attain that region, the Supreme Self (Paramâtman)? Or does he not attain?—This second question should be here understood, because of the (Sanskrit) plural † "questions"; two other questions referring to "him who knows."

If, though Brahman is the cause of both alike (of him who knows and of him who knows not), he who knows not does not attain Brahman, one may suppose that even he who knows does not attain Brahman. Hence arise two questions:—Does he who knows Brahman, hence departing, attain that region? Or does he, like him who knows not, not attain?—This latter question is the second one (concerning him who knows).

.....Brahman who is the cause of the whole universe and who, as jîva, has entered all bodies, is present in the unenlightened as well as in the enlightened. If, therefore, the latter attains Brahman, the former too may attain Him. If the unenlightened cannot attain Brahman, even the enlightened may not attain Him.

Or, ‡ only two questions are here meant, concerning (respectively) him who knows not and him who knows. The plural, however, holds good, as embracing a third

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* *i. e.* after death.

† shewing that three or more questions are meant here.

‡ The answer begins with the words "He desired," which cannot be construed as an answer to any of the four questions. Hence the alternative interpretation.

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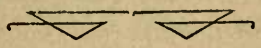
question suggested by implication.—To explain : The words " if he as non-being knows Brahman , " and " if one knows that Brahman is," (*vide ante* p.491), give rise to the doubt whether Brahman exists or not. Hence the first question which naturally arises close upon the master's instruction is : Does Brahman exist or not ? Brahman being the same in all, a second question arises, Does he who knows not attain Brahman or not ? If he who knows not does not attain Brahman who is the same everywhere, then, even he who knows, it may be supposed, does not attain Brahman. Hence the third of the questions which follows : Does he who knows attain Brahman or not ?

That is to say, if the unenlightened does not attain Brahman, what evidence is there to shew that the enlightened attains Brahman ?—(S).



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CHAPTER II.

BRAHMAN'S EXISTENCE AS CREATOR.

The purpose of the sequel.

In the sequel, the Upanishad proceeds to answer the foregoing questions.

And now, first of all, it proceeds to establish the very existence (of Brahman).

As the two other questions presuppose the existence of Brahman, the sruti proceeds to establish, first of all, the existence of Brahman.—(S).

It has been said, "Real, Consciousness, Infinite is Brahman." Now, as it is necessary to explain how Brahman is Real, the sruti proceeds with this, the present section. Brahman's existence being once established, His reality is also established. It is, indeed, taught that "The Existent is the Real *;" so that, existence being proved, reality also is proved.

(*Question*) :—How do you know that the sequel is intended for this purpose (of proving the reality of Brahman by proving the existence of Brahman) ?

(*Answer*) :—By closely following the tenor of the texts. It is, indeed, this idea † (of existence) which

* *i. e.* existence and reality are synonymous.—(V).

† But not the idea of the wise or the unwise attaining or not attaining Brahman.—(V).

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runs through the succeeding passages such as the following :

> "They declare That as Real." "If this Àkâsa, (this) Bliss, existed not."

As an answer to the disciple's first question, *i. e.*, the question concerning the existence of Brahman, the Guru proceeds to describe creation (*s*rishti) with a view to prove the existence of Brahman.

Brahman exists.

(*Objection*) :—Now, it may be supposed that Brahman is altogether non-existent.—Why ?—Because, that which exists, such as a pot, is perceived in actual experience ; that which does not exist, such as the rabbit's horn, is not perceived. Brahman, likewise, is not perceived ; and so, not being perceived in actual experience, He does not exist.

(*Answer*) :—Not so ; for, Brahman is the Cause of âkâsa &c.

(*To explain*) :—It cannot be that Brahman does not exist.—Why ?—For, it is taught (in the *s*ruti, * that àkàsa and all else in the creation have been born of Brahman. It is a fact of common experience that that thing exists from which something else is born, as, for example, clay and the seed, which are the sources of a pot and a tree. So, being the cause of ákâsa &c., Brahman exists. Nothing that is born is ever found to have been born of non-existence. If the whole

* In the words, "All this He created."

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creation, comprising names and forms and so on, were born of non-existence, it would likewise be non-existent and could not therefore have been perceived (as existing). But it is perceived (as such). Therefore Brahman exists. If the creation were born of non-existence, it would, even when perceived, have been perceived only in association with non-existence (*i. e.*, only as non-existent). And such is nôt the case. Therefore Brahman exists. Elsewhere in the words "How can existence be born of non-existence?" * the sruti has declared from the point of reason † the impossibility of the birth of existence from non-existence. It therefore stands to reason to say that Brahman is existent and existent only.

Moreover, the non-existent cannot be the Cause, because it has no existence. The Cause is that which exists before the effect. Non-existence (the void, sûnya) cannot therefore be a cause.

(*Objection*) :—Brahman, too, cannot be the Cause, because He is immutable (kûtastha).

(*Answer*) :—Just as the magnet, while immutable in itself, can produce an effect, so also, Brahman may be the Cause. If the cause be a thing that is ever active, then, where is room for anything new? (*To explain*) :—If it be held that the cause is a thing which is ever active, then, it is tanta-

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* Chhâ. Up. 6-2-2.

† By adding the fact that non-existence does not run through the objects of experience.—(V.).

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mount to saying that the cause is immutable, not undergoing change. If, on the contrary, again, it be held that the cause is a thing which is active only on a particular occasion, the cause must have been previously inactive, *i. e.*, immutable.—(S & A).

Brahman's Creative Will.

(*Objection*) :—If Brahman be the cause like clay and the seed, then He would be insentient.

(*Answer*) :—No ; for, Brahman is one who has desires. Indeed, in our experience, there exists no insentient being having desires. And we have stated * that Brahman is Omniscient ; and it is therefore but right to speak of Brahman as one who has desires.

Brahman is independent of desires.

(*Objection*) :—Then, as one having desires, Brahman, like ourselves, has unattained objects of desire. †

(*Answer*) :—No, because of His independence. Brahman's desires do not rouse Him to action in the same way that impure desires influence others and guide their action.—How then (are they) ?—They are true (satya) and wise (jñána) ‡ in themselves, one with

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* While commenting on the passage "Real, Consciousness, and Infinite is Brahman."

† If *Is*vara had desires caused by Mâyâ, then, like the jíva, He would not be ever-satisfied as He is said to be.

‡ Like Brahman,—(V).

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Himself *, and therefore pure. By them Brahman is not guided. It is, on the other hand, Brahman who guides them in accordance with the Karma of sentient beings. Brahman is thus independent as regards desires. Therefore, Brahman has no desires unattained.

And also because Brahman is independent of external factors. (That is to say), unlike the desires of other beings,—(the desires) which lie beyond them †, which are dependent on the operation of Dharma and other causes, and which stand (for their realisation) in need of additional aids such as the body (kàrya, the effect, the physical body) and the sense-organs (karaṇa, the Linga-sarîra) distinct from the beings themselves,—Brahman's desires are not dependent on external causes and the like. —What then ?—They are one with Himself ‡.

The Mîmâmsâ § answers the foregoing objection by comparing His desires to sportive acts and the respiratory process. He is also distinguished from jívas by the fact that His desires are never frustrated. So says

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* Brahman as reflected in Máyá is the cause of the Universe. His desires are forms (pariṇàmas) of Màyà and are ensouled by Consciousness which is not overpowered by ignorance, avidyâ, &c. They are therefore true and wise, like Brahman. As one with Brahman, as the upàdhi of Brahman, they are unaffected by sin (adharma) and are therefore pure.—(A).

† Beyond the control of those beings.—(V).

‡ *i. e.*, Their fulfilment is dependent on Himself alone.—(V.)

§ *Vide* Vedânta-Sûtras, II. i. 33.

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the *sruti*: "Of unfailing desires and of unfailing purposes He is." *

It is this truth that the Upanishad teaches in the following words:

सोऽकामयत । बहु स्यां प्रजायेयेति ॥ ४ ॥

4. He desired: many may I be, may I be born!

He, the Âtman, the Self,—from whom âkâsa was born,—desired, many may I be!

It is the Pratyagàtman, associated with Âvidyâ *i. e.*, the Pratyagätman not fully realising Himself, and who was spoken of before as the source of âkàsa,—it is this Pratyagàtman that is here said to have desired; for, without avidyâ, kâma (desire) cannot arise in any being whatever. —(S & A).

He: That Brahman who was spoken of as "the tail, the support" of the Ânandamaya-kosa, and who was described as "the Self embodied" of the five sheaths from the Annamaya to the Ânandamaya. He, this Àtman, who, prior to *srishti*, was one alone without a second, desired, in virtue of association with His own potentiality (*sakti*). That is to say, the Máyâ-sakti, that wonder-producing potentiality which is ever present in Àtman, modified itself into the form of desire. Certainly, without Mâyâ, there can arise no desire in the One Immutable Principle of Consciousness.

Duality is an illusion.

The *sruti* describes the form of His desire in the words "many may I be."

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* Chhà 8-1-5.

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(*Question*) :—It may be asked, how can one thing become many, except by association with other things ?

We see that the multiplicity of âkâśa arises from association with upâdhis, with other things such as a pot. But, how can Brahman, who was without a second, become many ?

(*Answer*) :—The śruti answers in the words, " may I be born."

That is to say, may I reproduce Myself increasingly, may I assume more forms than the one which has been hitherto in existence.

Brahman does not indeed multiply Himself by giving birth to things quite distinct, (as the father multiplies himself) by giving birth to a son.—How then ?—It is by the manifestation of the name and form which have remained unmanifested in Himself.

The father who gives birth to a son remains a separate being. He himself is not born as the son. Similarly, in the present case, one may suppose that Brahman, the Creator of the universe, is not Himself born as the universe, and ask, how is it that the śruti represents Brahman as having desired to be so born ? The answer is that name and form which come into being are not quite distinct from Brahman. Just as the waves manifesting themselves in the ocean are not quite distinct from the ocean, so also, name and form, which first reside unmanifested in Mâyâ, Brahman's inherent potentiality (śakti), come into manifestation afterwards, and remaining one with Brahman in His essential nature as existence, become themselves

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manifested as existent. This very idea is expressed by the Vâjasaneyins in the words "All this was then undeveloped. It became developed by name and form." * Hence the propriety of the words "may I be born," the Mâyâ of Brahman manifesting itself in the form of the universe.

When name and form which have remained unmanifested in the Âtman become differentiated in all their variety,† in no way abandoning their essential nature as Âtman ‡, not existing in space and time apart from Brahman, then, by this differentiation of name and form, Brahman becomes manifold. In no other way can the partless Brahman become manifold, or become small. It is, for instance, through other things that ákása appears small or manifold. So it is through them§ alone that Âtman becomes many. Indeed there exists nothing other than Âtman, no not-self—however subtle, removed and remote, whether of the past or the present or the future,—as distinguished from Brahman in space and time. Therefore name and form in all their variety have their being only in Brahman. Brahman's being is not in them. They have no being when Brahman is ignored and are therefore said to have their being in Him. It is through these upádhis (of

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* Bri. Up. 1-4-7.

† As Tanmâtras, as gross elements of matter, as the Mundane Egg, and as various forms of being within It.—(V).

‡ *i. e.*, remaining all the while as one with the Self, their source,—not existing as distinct from the Self.

§ Through name and form.

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name and form) that Brahman is manifested to us as all categories of being,—as the knower, as the objects known, as knowledge, as words, as objects.

Just as a burning faggot, while remaining of one shape, puts on various shapes owing to some external causes,* so also the multiplicity of the Supreme Àtman is due to the illusion of names and forms. So, it is only by way of manifesting Himself in these illusory names and forms that the Lord must have desired to be born. These names and forms residing in the Âtman spring forth into manifestation in all variety from the Àtman, the Lord, in their due time and place, subject to the Karma of the (sentient beings in the) universe. It is this daily differentiation of names and forms from out of Vishnu which the *sruti* represents as Brahman becoming manifold, and which is like a juggler (mâyin, magician) putting on manifold forms. Indeed, Brahman being without parts, it cannot be that He actually becomes manifold. Wherefore, it is only in a figurative sense that Brahman is spoken of as becoming manifold, in the same way that âkâsa becomes manifold through jars and other objects extending in space.—(S).

Brahman's Creative Thought.

स तपोऽतप्यत ॥६॥

5. He made *tapas*.

With this desire, He, the Àtman, made *tapas*. '*Tapas*' here means 'thought', as *sruti* elsewhere says "whose *tapas* consists of thought itself †." As he has attained all

* When it is shaken or whirled round.

† *Mund.* Up. 1-1-9.

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desires, the other kind of *tapas* * cannot be meant here.

The *tapas* (penance) of the common parlance, belonging as it does to the world of effects, cannot be meant here. The penance the *sruti* here speaks of is the Isvara's thought concerning creation.—(S).

To the Supreme Lord (Paramesvara) the various forms of the penance of self-mortification can be of no avail.

Such *tapas* He made; that is to say, He thought about the design of the universe to be created.

स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ॥ ६ ॥

6. Having made *tapas*, He sent forth all this, and what of this more.

Having thus thought, He emanated all this universe,—as the karma, or the past acts of sentient beings, and other operative circumstances determined,—in time and space, with names and forms as we experience them, as they are experienced by all sentient beings in all states of being. He emanated all this and whatever else is of the same nature.

The Isvara, having pondered according to the *sruti*, emanated the universe, according to the desires and acts of the sentient beings to be born, in their proper forms and shapes.—(S).

A summary of the foregoing argument.

Here the existence of Paramátman is established on the following grounds:

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* Self-mortification through body and mind.

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(1) that He is the Being who willed.
(2) that He is the Being who thought.
(3) that He is the Being who created.

The Nihilist (asad-vàdin) holds as follows: It may be inferred from experience that all that exists is composed of names and forms, as, for instance, ákása and other elements of matter, and the bodies composed of those elements of matter such as those of Devas and animals. But the Paramàtman is distinct from name and form, as the sruti elsewhere says:

> "He, who is called Àkàsa, is the revealer of name and form. He, in whom these are, is Brahman." *

As to the assertions such as "Paramâtman is Brahman," they cannot go to establish His existence,—inasmuch as they are mere fancies (vikalpas)—any more than the words "the rabbit's horn" can establish the existence of the rabbit's horn. Patanjali says:

> "Fancy is a notion founded on a knowledge conveyed by words, but corresponding to which there is no object in reality." †

So, Brahman, being devoid of name and form, is also devoid of existence which is always associated with a name and a form. This view is quite on all fours with the statements of the sruti such as the following:

"Non-existent, verily, this at first was." ‡
"Whence words recede." §

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* Chhàn. Up. 8-14-1. † Yoga-sûtras 1-9. ‡ Tai.-Up. 2-7-1.
§ Ibid. 2-9-1.

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"Then follows the teaching 'not thus, not thus'." *

"Neither coarse nor fine, neither short nor long." †

So, we conclude that Brahman does not exist.

As against the Nihilist who argues thus, the *sruti* establishes the existence of Brahman by an argument in the following form: The Paramàtman, as the Being who desired, must be existent, just as a man who desires svarga and the like exists. He is also the Being who thought, and therefore, like other thinkers such as a king's minister, He must be existent. He is also the creator, and therefore, like all other creators such as a potter who makes pots, He must be existent. The very existence you have asserted of names and forms is itself Brahman as we understand Him, the names and forms being mere illusions set up by Máyá in the substratum of Brahman who alone is existent. As to the texts of the *sruti* referred to as supporting the Nihilist's position, their meaning will be explained in the sequel.

* Bri.-Up. 2-3-6. † Bri.-Up. 3-8-8.

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CHAPTER III.

BRAHMAN'S EXISTENCE AS JÎVA.

Brahman entering the Universe.

The sruti now presents another argument to prove Brahman's Existence. Brahman, as the Being who entered the creation, is existent, like a person who enters the house or the like.

तत् सृष्ट्वा । तदेवानुप्राविशत् ॥७॥

7. This having sent forth, into that very thing He then entered.

Having emanated the universe, what did He do? In answer the sruti says: Into that very universe which was created, He then entered.

He, the Lord of Lords, the Máyàvin, the Wonder-worker, having created the universe, then entered that very universe by the same màyà or mysterious power, in the same way that a garland is said to enter the serpent, &c., for which it is mistaken.—(S).

Having emanated all forms (*sarîras*) in existence, from the Hiraṇyagarbha down to unmoving objects, the Paramàtman entered those very forms which He brought into being.

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No literal interpretation of entering is possible.

Now we have to enquire * how He entered into the creation. Did He who emanated the universe enter into it in the self-same form (as the Emanator) or in a different form ?

(*Question*) :—Which of the two appears to be reasonable ?

(*Answer*) :—The participial form, 'having sent forth', indicates that the Emanator Himself entered into the universe.

(*The opponent*) :—This does not stand to reason if Brahman is the Cause (of the universe) as clay (is of pots &c.), inasmuch as the effect is one with the cause. (To explain) : Since the cause itself is transformed into the effect, it does not stand to reason to say that the cause enters once more, separately, (into the effect), subsequent to the production of the effect, like one that had not already entered it. Indeed, over and above the transformation of clay in the form of a jar, there is no entering of clay into the jar. So we explain as follows : Just as clay may enter into the jar in the form of dust, so also, the Âtman may enter in a different form into the universe composed of names and forms. And the sruti also says elsewhere " Having entered in this form, in the form of jíva." †

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* This enquiry is put in a simpler and clearer form by Sáyana in the sequel. *Vide*. p. 532, ff.

† Chhá. Up. 6-3-2.

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(*Answer*) :—This does not stand to reason, for Brahman is one. No doubt a cause like clay may, in the form of dust, enter the jar, because clay is multiple in its constitution and is made up of parts, and there is a place not already filled in by dust. On the contrary, Âtman is one, and is, moreover, partless ; and there is no place not already filled in by Him. Wherefore the entering of Brahman cannot be explained (in the way suggested above[1].

(*The opponent*) :—Then, how is the entering to be explained ? And the entering must be a thing not opposed to reason, as it is taught in the sruti, in the words " into that very thing He then entered." So, let us explain it by supposing that Brahman is made up of parts. As having parts, it is quite possible that He entered into the names and forms in the creation in the form of jîva, like the hand entering the mouth.

As to the sruti speaking of Brahman's entrance, let us suppose that Brahman is finite. Then, like the hand entering the mouth, the entering of Brahman is possible.—(S).

(*Answer*) :—This explanation will not do ; for there is no void. (To explain) : When the Âtman transformed Himself into the effect (universe[1]), there can exist no place for Him to enter in the form of jîva,—no place which is devoid of Âtman, over and above the place of the effect (universe) consisting of names and forms.

Whether finite or infinite in space, the cause does pervade the effect and so there is no place—devoid of Âtman—which the Supreme may enter in the form of jîva.—(S).

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(*The opponent*) :—He enters the cause itself.

That is to say, the Lord (as jíva) so enters the universe which He created that it finally assumes the form of the cause.—(S).

(*Answer*):—Then he would no longer be the jívátman, just as a jar ceases to be a jar when it enters into clay (*i. e.* when it becomes clay).

The opponent's suggestion is tantamount to saying that this passage teaches that the effect is not an effect, that it is one with the cause, just as the passage "I am Brahman" teaches that the Ego is one with Brahman. Then where is the effect, the universe, for Ísvara to enter?—(S. & A.)

Besides, as the sruti itself says "Into that very thing (the universe, *the effect*) He then entered", it will not do to hold that He (as jîva) entered into the *cause*.

(*The opponent*) :—It may be that Brahman becomes another kind of effect. (To explain): By the words "Into that very thing He then entered", the sruti means that Brahman first becomes an effect in the form of jîva and then becomes transformed into another kind of effect consisting of names and forms.

The Brahman's entering may be explained to mean that jíva, an effect of Paramátman, becomes transformed into ahankára and other effects.—(S. & A.).

(*Answer*) :—No, because it is opposed to reason. A pot, for instance, cannot become another pot. Moreover, it is opposed to the sruti which speaks of distinction: it is opposed to the texts which presuppose a distinc-

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tion between jîva and the universe consisting of names and forms. And also because of the impossibility of moksha if jîva becomes (the universe of names and forms). Certainly no one becomes that very thing from which he is to be released ; no person, such as a robber, who is bound (with a chain), becomes that chain itself.

(*An opponent*) :—Let us explain the passage to mean that Brahman transformed Himself as the external and the internal ; that is to say, that Brahman Himself, the Cause, became at once transformed in the form of the receptacles such as the bodies (sarîra) and also in the form of the jîvas who are to be contained within those bodies.

(*Answer*) :—This will not do ; for entrance is possible only in the case of one who stands outside. We cannot indeed conceive that, when one thing lies within another, the same thing enters into that other. One can enter a thing only when he is outside that thing ; for, in that sense alone is the word ' enter ' understood in common parlance, as when we say, ' he built the house and entered it.'

(*An opponent*) :—The entering may be likened to reflection, as in the case of water and sun's reflection in it.

(*Answer*) :—No ; for Brahman is infinite and incorporeal. We can only conceive a finite and corporeal object being reflected in another object which is transparent, as the sun is reflected in water. On the

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contrary, we cannot understand how the entrance of Âtman may be likened to reflection, seeing that He is incorporeal, that He is the Cause of âkâsa &c., that He is infinite, and that there can exist no object removed from Him in space, which may serve as the reflecting medium.

The true import of the passage.

(*The opponent*) :—If so, then there is no entering at all. Neither do we find any other way (of explaining the passage). But the *sruti* says, "into that very thing He then entered;" and for us the *sruti* is the source of knowledge as regards supersensuous matters. However much we try, we cannot make anything out of this passage.

(*Another opponent*) :—Ah! then, as conveying no meaning, we have to ignore * altogether the passage, "This having sent forth, into that very thing He then entered."

(*Answer*) :—No; for the passage is intended to treat of quite a different thing altogether.—Why all this discussion beside the point? For, this passage is intended to treat of quite a different thing with which the *sruti* is at present concerned. We should call that to our mind. The *sruti* (Ânandavallî) started with the following words:

> "The knower of Brahman reaches the Supreme."
> "Real, Consciousness, Infinite is Brahman. Whoso knoweth the one hid in the cave....."

* like a child's babble.—(S).

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This last passage is intended to teach that Brahman is no other than the Átman, the Self. And to show that Âtman is no other than Brahman, Àtman is qualified "This Self is Brahman." * Thus, when these two negative aspects of their identity have been recognised, then liberation is attained. Because the knowledge productive of this result is intended to be taught here, therefore the non-dual Brahman is said to be hidden in the 'cave,' is said (in the mantra and brâhma*n*a) to have entered the mind (anta*h*-kara*n*a).—(S).

It is knowledge concerning Brahman that is to be imparted here; and it is the subject with which the sruti is concerned. And with a view to impart knowledge of Brahman, the sruti treated of the emanation from Him of the effects, from the àkàsa down to the physical body; then the knowledge of Brahman was begun (in the section which treats of the five kosas or sheaths). There the sruti taught that within the Annamaya self there is another self formed of Prâ*n*a, that within the latter there is the Manomaya self, and that within this latter there is the Vij*n*ànamaya self, and thus the sruti taught that Brahman dwells in the cave of intelligence (Vij*n*âna). Again the sruti taught that therein lies the Ânandamaya self, the Self in a specific form. Further on, seeing that it is only through cognising His manifestation as the Ânandamaya that the Àtman—the finality of ever-increasing bliss, "Brahman, the tail, the support", the basis of all differentiated manifestation, (in Himself) devoid of

* Mâ*nd.* 2.

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all differentiation—can be recognised in that very cave, He is represented* to have entered into it.†

It is the Undifferentiated One who is to be cognised in this cave of intelligence (buddhi) which is the source of all differentiation ; the entrance is therefore an imaginary representation, not an actual fact.—(S).

Not elsewhere, indeed, is Brahman cognised, because He is in Himself devoid of all special manifestation. Our experience shews that it is only association with a specific condition that enables us to cognise Him. Just as Ràhu (the eclipsing shadow) is cognised only when in association with a specific object such as the sun or the moon, so also it is association of the Âtman with the cave of intelligence (anta*h*-kara*n*a) that causes the cognition of Brahman, because of the proximity and luminous nature of the intelligence (anta*h*-kara*n*a). And just as the cognition of jars and other objects is associated with light, so also the cognition of Âtman is associated with the light of a buddhi-pratyaya or intellectual state.

Because in the luminous intelligence (anta*h*-kara*n*a), we perceive Brahman by illusion as the seer, hearer &c., therefore the Upanishad represents Him as having entered the intelligence, with a view to teach the indentity of the Self and Brahman.—(S & A).

So the theme with which the Upanishad started in

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* in the passage under consideration—(V).

† The cave of Vij*n*ànamaya.—(V).

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the passage "the one hid in the cave", in the cave which causes cognition of Brahman, is again treated of in the words "this having emanated, into that very thing He then entered,"—this latter passage forming a sort of commentary on the former. He who emanated âkâsa etc., emanated this universe around us and then entered into it. He is cognised within, in the cave of intellect (buddhi), in such specific forms of manifestation as seer, hearer, thinker, knower, and so on. It is this which constitutes His entrance.

Moreover, in the words "Thereof, this one is the Self embodied," the *s*ruti teaches that He who has entered the heart and He who has not entered the heart are identical, for the Supreme Brahman Himself has assumed the form of jîva by entering into the five kosas. This explains why the *s*ruti, in the sequel of this Anuvàka, teaches the absence in the Supreme Self of all conditions ascribed to Him such as agency connected with the act of entering. Therefore, with a view to teach the oneness of Kshetraj*ñ*a and Í*s*vara by discarding all distinction between the two, He who has not actually entered the universe is represented to have entered it.—(S).

Therefore, Brahman, the Cause, exists. So we should know Him as existing only.

A clear summary of the discussion.

[The foregoing discussion is put in a simpler and clearer form by Sáya*ñ*a as follows :]

Let us now enquire : Did the Paramátman, who was the Creator, enter the universe in the same form as Creator or in a different form ?

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(*One answer*) :—The participial form "having emanated" shews that creation and entrance are the acts of one and the same agent and that therefore Brahman entered as Creator Himself.

(*Objection*) :—This view cannot be maintained ; for, in the case of a material cause (upâdâna), like a clod of clay, the entering is impossible. The same clod of clay which has been transformed into a pot cannot itself enter the pot. Similarly, how is it possible for the Creator, who transformed Himself as bodies, to enter into those very bodies ?

(*Another answer*) :—Then, let us suppose that Brahman entered in a different form. Just as clay, in the form of dust, may enter a pot produced out of a clod of clay, so also, if Brahman's entrance as Íśvara is not possible, let Him enter in the form of the jíva.

(*Objection*) :—Not so. The non-dual cannot have two forms. Even granting this possible, there can be no place for Brahman to enter. As the material cause, He is already present in all the bodies ; and therefore, as there is no place devoid of the Paramâtman, where can He enter ?

(*Another answer*) :—It may be that He as jíva enters the Paramâtman (the cause) Himself who is present in those bodies (as their material cause).

(*Objection*) :—No ; for, in the words "into that very thing He then entered," the śruti teaches that He entered the *bodies* that were created.

(*Another answer*) :—The effect, namely, the body that was

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created, is again transformed into another effect in the form of jîva, and this transformation is spoken of as entrance.

(*Objection*) :—No ; for, we do not find one transformation such as pot being itself transformed into another transformation such as a dish.

(*Answer*) :—Brahman's entering may be likened to reflection, like the sun's reflection in water.

(*Objection*) :—No ; for Brahman is infinite and incorporeal, and there is no medium of reflection removed from Him in space. The orb of the sun, which is limited in space and corporeal, becomes reflected in a medium such as water removed from it in space. On the contrary, Brahman is not limited in space, nor corporeal ; neither is there any medium (upâdhi) whatever which is removed from Brahman in space. Therefore in no way can Brahman's entering be explained.

(*Conclusion*) :—This entering should be explained like the creation of the universe. Just as the Supreme Lord (Paramesvara) created by the power of His mâyâ this universe of inconceivable design, so also by the same power of mâyâ He may have entered it.

Here one may say : The *s*ruti does not mean that this mysterious (mâyâmaya) creation of âkâsa, etc., should be regarded as real. The *s*ruti only means that the effect does not exist apart from the cause any more than a jar exists apart from clay, and merely refers to the universe as set up by illusion (bhrânti), with a view to establish the infiniteness of Brahman already stated.—Similarly, then, we argue that the *s*ruti, having first explained the proposition that

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Brahman is 'hid in the cave' by teaching at the end, in the exposition of the five sheaths, that 'Brahman is the tail,' refers to the entering of Brahman, which is a mere illusion, only with a view to explain more clearly the same thing over again. Just as a person who builds a house and enters it is found to remain within it, so also, Brahman is perceived, in the intellect (buddhi) situated in the heart-lotus, in specific aspects as seer, hearer, knower, and so on, as though He created âkâśa and other things in the universe and then entered within it. This truth is figuratively represented as Brahman entering the universe.

Another passage of the same import.

This entering is taught by the Vâjasaneyins in the following words:—

> "*He, this one, here entered, up to the very tips of the finger-nails, as a razor in a razor-case, or as fire in a fire-place (fire-wood)*" *

The meaning of this passage is explained very clearly in the Vârtika-sâra as follows:

The One Life and Its aspects.

'He' refers to the Witness (Sâkshin), the illuminator (Witness) of the Unmanifested; 'this one' refers to him who dwells in (or limited by the upâdhi of) the body immediately perceived by all.

(*Objection*):—The Adhishthâna, the Supreme or Basic Consciousness, being non-dual, whereas the dweller in the

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* Bri. Up. 1-4-7.

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body is associated with duality (body), it is impossible to speak of them as one, in the words "He, this one."

(*Answer*) :—No ; for, in the case of one who (by illusion) does not know the true nature of the Real, nothing is impossible,* as witness the ether (ákàsa) perceived by the eye as blue like a cloth of blue colour. The question of possibility or impossibility arises in the case of things known through proper evidence, not as regards things set up by illusion.

By the word 'here' are denoted the bodies, from the Sûtra (Hiraṇyagarbha) down to unmoving objects. In these bodies, this one, the jîva, is very clearly perceived ; and this perception of Chit (Life, Spirit, Consciousness) as jîva,—made up of a semblance of Consciousness (chidàbhàsa) and nescience (tamas)—is denoted by the word 'entered.' Life (chit) in its semblance enters into—becomes directly associated with—the Pratyak-moha, the ignorance of the True Self ; and this semblance is present in all transformations or effects of that ignorance and constitutes the upádhi or condition in which Life (Chit) enters the universe. Just as the scarlet colour of the japà flower is falsely ascribed to the white crystal (sphatika) stone, so also this entering of the *semblance* of Life is falsely ascribed to Life. Thus, the Supreme One, having created by His own mâyâ the universe from the Sûtra down to unmoving objects, entered it in a form which is a mere semblance of Himself. How far He entered is taught in the words "to the very tips of the

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* *i. e.*, it is not impossible that he should regard his Self as limited by the upâdhi.

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finger-nails," the presence of Life in the body up to the very tips of the finger-nails being indicated by the body being felt warm up to that limit.

Life exists in the body, pervading it both in a general aspect and in particular aspects: and this twofold existence is referred to in this passage by the two illustrations. Just as fire exists in the firewood, pervading the whole of it, so also the Átman exists in the body pervading the whole of it ; and just as a razor lies in a razor-case without pervading the whole of it, so also, dwelling within the auditory and other specific nâdîs (nervous tubes), the Átman lies without pervading the body in those specific aspects. Just as different razors occupy different places in the razor-case, so also Consciousness in different aspects occupy different nàdîs. In the jàgrat (waking) and svapna (dream) states, jîva presents both forms ; and in sushupti (dreamless sleep) jîva exhibits Life in its general aspect alone. Life in its general aspect serves the purpose of keeping the body alive here, and Life in its particular aspects functioning in the body is concerned in thinking of objects such as sound.

Thus the passage speaking of Brahman's entrance has been clearly explained word by word and in its main purport.

Brahman does not literally enter the Universe.

Now, let us enquire into the rationale of the teaching.

Does Brahman enter (the universe) (1) as Devadatta enters a house, or (2) as a serpent enters a stone, or (3) as the sun's orb enters water, or (4) as qualities enter a substance, or (5) as seeds enter the fruit.

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The first illustration does not apply, for Devadatta is limited in space and has parts, whereas the Âtman is not so. As the Átman, in His very nature, is absent nowhere and pervades all, any limitation of Àtman is inconceivable, the *s*ruti denying it in the words "not thus, not thus." * Accordingly in the case of the Àtman who is infinite and devoid of parts, there can be no such thing as entering a new and different place by leaving the former one.

Neither is the second illustration applicable, because of the Âtman's not being subject to transformation. The bhûtas or elements of matter are transformed into the serpent lying within the stone. But the Âtman is not subject to transformation (pari*n*âma).

Nor is the third illustration appropriate. Unlike the water and the sun, the body and the Conscious Âtman cannot unite and disunite, and cannot therefore enter (the body in the way suggested).

The fourth illustration, too, does not apply, because of the Átman's being not dependent on another. Attributes (gu*n*as) and the like are dependent on substances ; but the Âtman is not dependent on the body, the *s*ruti speaking of Him as "the Lord of all."

The fifth illustration is not more apt, because of the Àtman's immutability. The seed is associated with change ; but the Átman is declared conclusively in the scriptures to be devoid of the six changes to which all things in the universe are subject.

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* Bri. Up. 2-3-6.

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No tautology is involved in the second and fifth illustrations being separately given ; for, there is a difference between the two. The serpent and the stone are related as container and contained, whereas the fruit and the seed within are related as whole and part.

Then, one may say, it is the limited jîva or individual self who enters the bodies. So there can be no objection.

You cannot say so, because it is the Creator that entered. As the *sruti* says "this having sent forth, into that very thing He then entered," the Creator and the enterer must be one, as when one says "Having eaten he goes."

Thus it would at first sight appear that Brahman's entrance is in no way explicable.

Entering means manifestation.

As against the foregoing, we will now shew how Brahman's entrance is explicable. Devoid as He is of space, direction and the like, it is not in His essential nature to actually enter into another. In His case, the entering is a mere imaginary representation, as in the case of the solar orb reflected in a vessel of water. Though the two cases differ in so far as the latter, unlike the former, admits of separation &c., yet they are analogous in those points wherein analogy is intended. Who can deny the analogy between the two in so far as both alike are capable of perception only when associated with an upâdhi ? The two—the illustration and the illustrated—agree in the following respects : they are both capable of perception only in association with an upâdhi, *i. e.*, only when they are limited or conditioned ; they then appear otherwise than

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what they really are ; and they are then manifested as many. *Firstly* : the solar orb is too bright in itself for us to see, but the same orb is clearly seen when reflected in water ; similarly, the self-luminous Àtman cannot be perceived when unassociated with an upàdhi ; but when conditioned by the insentient physical body, &c., He is clearly perceived. *Secondly* : when a man's vision, obstructed in its course by a mirror and turning its way back towards his own face, comprehends the face, an inverted image of the face is presented to view. Similarly, when the intellect influenced by the body comprehends the Self, it makes out the Immutable One as subject to change. *Thirdly* : the sun, though one, appears as many, because of the multiplicity of the vessels of water ; so, too, owing to the multiplicity of the bodies, the Self, though one, appears as many. Though He is devoid of all multiplicity and its cause *, though He is not divisible, though there is no witness other than Himself, yet, in virtue of the illusion of entering, He seems to be endued with such attributes. Prior to it, the true Inner Self (Pratyagâtman) was devoid of all form,—was not a seer, or a hearer, or the like. On the birth of Name andd Form †, He was endued with form, became a seer, a hearer, and so on. He who is endued with form—he who is the seer, hearer, and so on,—and He who has no form, conditioned respectively by mind (buddhi) and its cause (màyá) are respectively designated as Kshetrajña and Íśvara, the individual soul and the Supreme Lord. Through these indirectly is to be comprehended the One who, immutable, knows "I smell

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* Objective perception.

† the subjective and the objective universe.

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this odor," the One who is the mere Witness of all. Just as the sun in the heavens is comprehended through the sun reflected in the vessel of water, so is the All-Witness to be comprehended through him who dwells in the intellect as the doer and the enjoyer. And just as the luminary, the moon, is comprehended through the extremity of a tree's branch which is not luminous, so is the Àtman, the Conscious One, to be comprehended through the upàdhi of the Cause, which is not conscious.

It is this very illusion of separate individuality (jívàtman) which, because of its use in the comprehension of the True Inner Self, is here represented as the entering (of Brahman), analogously with the sun's image reflected in the water in a vessel. Certainly, the Supreme One, devoid as He is of time, space, or direction, cannot be said to enter, in the literal sense of the word, like a serpent entering a hole; this entering must therefore be a mere imaginary representation from the standpoint of avidyâ or ignorance. Though a mere witness, uncontaminated by any, He is, owing to avidyà, for want of discrimination, perceived with the attributes of mind (buddhi) and other creatures of ignorance (avidyâ), as though He were reflected in them. In illustration of this, the scripture has cited the analogy of fire, the sun and air, * thereby showing that the Âtman is said to have entered the universe, though by nature He cannot have entered it. As fire, (the *sruti* says), though one, entering the world—composed of firewood, stomach and the like—became in form like them, (so does the Inner Self of all creation, though one, became in form like the various forms He

* Katha-Up. 5-9, 10, 11.

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entered); but as a matter of fact fire does not enter them. As the air, (the *sruti* says again), though one, entering the world composed of different sorts of fans, assumed various forms, (so did the Self); but in point of fact the air has not entered them. Again the *sruti* speaks of the sun as entering water in different vessels though it remains quite outside them all. Similarly, the Àtman, too, though He has not entered the universe, looks as though He has entered it. As creation and the like are imaginary representations, so should the entering be regarded as a mere fiction. Creation does not admit of a reasonable explanation and is therefore a fiction. What is non-existent cannot take birth; and what is existent cannot take birth either, because it already exists. In the Immutable One there can be no change. Therefore birth is due to ignorance. As for the verse of the *sruti* just quoted it decidedly speaks of creation &c., with the mere view of giving an insight into the true nature of the Pratyagátman, the Inner Self. The entering of the Self in the particular parts of the body, as illustrated in the *sruti* by razors and the razor-case, points to His clear perceptibility even in the senses, while the entering into the body as a whole, as illustrated by fire and firewood, points to His pervading of the whole creation as the substratum thereof. Nowhere do we find one thing altogether co-extensive with another except when one of them is the substratum of which the other is a false appearance. Two things which are quite distinct, such as the cow and the horse, cannot be altogether co-extensive with each other. Neither can two things which are altogether identical be said to be co-extensive with each other, inasmuch as we cannot conceive one of the two as co-extensive with the

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other. And it is impossible to find two things which are distinct as well as identical. We are therefore driven to the conclusion that a thorough-going co-extensiveness can exist only between a substratum and its false appearances. Just as a garland enters—*i.e.*, is mistaken for—a serpent only on account of darkness, but not in reality, so also, it is by the power of mâyâ that our Self has entered the things set up by the ignorance of the Inner Self. Thus the Self has entered the universe in two ways, (1) by way of pervading the whole universe and (2) by way of revealing Himself (as jîva or the individual soul).

Brahman in manifestation is unaffected by multiplicity.

Now we shall answer the objections that are levelled against this doctrine of entering.

Firstly, it has been said: If the Supreme One Himself entered the universe, then, because of the multiplicity of the things wherein He has entered, and with which He has become identical, it would follow that the Supreme Lord becomes manifold.

Our doctrine is not open to this objection; for, we may turn the table by asking: As the many things in the universe have become identical with the One, why do you not say that there must be a unity? In this case, where both the alternatives are possible, the scripture is the determining authority, and it denies all multiplicity. A rope does not become manifold in virtue of the multiplicity of the objects for which it is mistaken, such as a serpent, etc. and the *sruti* * says that the One Deva has entered the universe in

* *Śve. Up.* 6-11.

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the various forms. We have therefore to regard the Îsvara, the Supreme Lord, as One alone, like the âkâsa.

Brahman as the Ego is unaffected by pleasure and pain.

Secondly, it has been also said : Since those into whom He has entered are worldly beings (sa*m*sârins), and since the Supreme has become one with them, it would follow that He also is a being of the world (sa*m*sârin) and is subject to its sorrows.

We answer : The sruti * says that He has risen above hunger, etc.

(*Objection*) :—It cannot be so ; for we see in Him pleasure pain, extreme delusion, and the like.

(*Answer*) :—No ; the sruti † says, He is not tainted by the world's sorrows, He is quite outside the world. The experience of sorrows and the like can find room in that one who is created by the upâdhi, it pertains to that semblance of Consciousness (chidâbhâsa) which manifests itself in the upâdhi. If Âtman were to experience pain, who is the witness of that sufferer ? The sufferer cannot be a witness ; and so also the witness cannot be a sufferer. Without undergoing change, one cannot suffer pain ; and how can one be a witness when one undergoes change? Wherefore I, who am the witness of the thousands of changing mental states, am subject to no change. Pleasure and pain affect the mind which has the semblance of Consciousness (chidâbhâsa) in it and regards the aggregate of the body and the senses as the self. Like a spectator regarding the man who is ready to fight with a club in hand, so does the witness regard the

* Bri. Up. 3-5-1. † Katha-Up. 5-11.

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mind, which is subject to pleasure and pain, standing apart away from the aggregate. Accordingly, the pain that is felt through the senses pertains only to the not-Self. The Veda declares that senses do not comprehend the Inner Self: the *sruti* says, "whereby can one know the Knower?" * Further, it says, "It is quite distinct from the known and quite distinct from the unknown." † The knowledge "I feel pain," which affects only the semblance of the Self, is ascribed to the Self by the deluded; and with the wise it has only a secondary sense. Moreover, how can pain pertain to the Self, since it is felt in particular parts of the body, thus: 'I feel great pain in the tip of the nose, in the tip of the foot-thumb' and so on? If pain pertained to the Inner Self, it would pervade the whole body like consciousness, and would not—as pertaining, like consciousness, to the very nature of the Seer—be repulsive to us.

Against this it may be said as follows: Since the *sruti* says that all things are dear only as causing pleasure to the Self, pleasure pertains to the Self.

We answer: this is not right; for, in the words "when there is a creation of other things, then one sees another," ‡ the *sruti* teaches that all duality including pleasure pertains to the illusory self; and in the words "when to him all has become the Self, then, whereby has one to see and what?" § all duality including pleasure and pain is denied when the Self has been known. If this is not convincing to you, it is on account of your sin; but to me, it is a matter of direct experience. To the vision turned solely towards the Inner One, there is no evil of any kind in the Self.

* Bri. 2-4-14. † Kena. Up. 1-3. ‡ Bri. 4-3-31. § *Ibid.* 2-4-14.

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It is true that the Tàrkikas lay down the dogma that qualities such as desire and hatred pertain to the Self; but it cannot stand the test of reason. If the Self be always a matter of mere inference, then his suffering cannot be perceived through mind. If the Self be perceived, then there can be no perceiver. Being devoid of parts, He cannot be both the perceiver and the perceived. If made of parts, He would be impermanent. Wherefore, the Âtman is not the sufferer of pain.

(*Objection*):—If the Supreme Self be not subject to pain, and as no other being really exists, where is the sufferer of pain? It is for the cessation of pain that you study the Upanishads.

(*Answer*):—We study the Upanishad for the mere annihilation of the illusion that I am the sufferer of pain, an illusion caused by ignorance of the True Self. Just as that one among ten persons who, seeing only the nine others, does not, on account of illusion, see himself as the tenth, though all the while he is the tenth man seeing the nine others, so also, while seeing all that is not-self, he who does not know the real nature of the Self does not know of the oneness of the Self, though as the one Self he sees all that is outside the Self. When the ignorance of the fact that he is the tenth man is burnt up in the fire of the true knowledge which arises when another man tells him 'you are the tenth,' then the tenth man sees that he is the tenth. Similarly, having burnt up the Self-ignorance in the fire of the knowledge which arises from the teaching of the *sruti* "That thou art," * one attains the oneness of the Self, as

* Chhá. 6-9-4.

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the result of that knowledge. By means of the scripture and the teacher, set up by the ignorance of the Inner Self, one attains to the unity of the Self, a unity which is opposed to the very means by which it is attained; and all this is due to Mâyâ.

Thus, it is not possible for schoolmen to level against our system any objection whatsoever based on the doctrine of entrance. Hence the soundness of our doctrine of entrance.

Other passages, too, speaking of the entrance of Brahman should be explained in the same way. The N*r*isi*m*ha-Uttara-Tâpanîya, for instance, says:

> "Having created and entered the Virâj, the Devatâs, and the sheaths, the Undeluded acts as if He were deluded, only by Mâyâ." *

Linga-deha is the upadhi of Jiva.

The upâdhi of the vital breath (prâ*n*a-vâyu) is the means whereby the All-pervading enters the physical body. And accordingly the Maitreya-Upanishad says:

> "He, having made Himself like the air, entered within." †

The entrance and the departure of that vital air are ascribed to the Âtman. The Âtharva*n*ikas say:

> "He thought, on what going out, shall I go out, or on what staying, shall I stay? Thus thinking, He life evolved." ‡

No doubt, the whole of the Linga-deha constitutes the upâdhi by which the Âtman effects His entrance into the

* Op. cit. 9. † Op. cit. 2-6. ‡ Prasna-Up. 6-3.

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gross physical body (sthûla-sarîra) ; still, we must bear in mind that prâ*n*a or the vital principle is the most prominent factor in it. This upâdhi of the Linga-deha enters the body at the tips of the feet ; and, ascending upwards, it establishes itself in the two thighs lying above, in the abdomen, in the chest, and in the head. This has been declared by the Aitareyins as follows :

> " Brahman entered into that man by the tips of his feet." *

(Objection) :—Elsewhere in the words " He had the thought : By which (end) should I enter it," the same Aitareyins start with an enquiry into the gate by which the Supreme Self entered the body, and then read as follows :

> " Having cleft apart this end, He entered by this door." †

Here they teach that He forced open the gate in the head, *i. e.* the tip of the sushumnâ, and entered within the body by that door. There is thus a contradiction between these two passages.

(Answer) :—They are not mutually contradictory ; for the two passages are intended to convey two distinct ideas, according to two distinct standpoints. The Linga-deha subserving us in perceiving the ordinary world is said to have entered the body through the tips of the feet ; whereas, the one-pointed mental state termed 'samâdhi,' which reveals the True Being, being attainable in the sushumnâ, the Linga-deha in that condition is said to have entered the body at that end. Bearing this in view, the *s*ruti says :

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* Aita-*A*ra*n*ya. 2-1-4-1. † Ait. Up. 3-12.

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"Sushumnâ, forsooth, merged in the Supreme,
taintless, and one in form with Brahman." *

Now there is a passage in the Aitareya Upanishad which reads :

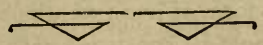
"Fire, becoming speech, entered in the mouth.
Air, becoming life, entered into the nostrils." †

This means simply that speech and other constituent parts of the Linga-deha, which entered the body through the tips of the feet, sustained by their respective Devatàs or presiding deities, are situated in the respective regions of the body such as the cavity of the mouth. And the Chhandogas also read :

"Let Me now enter those three beings in the
form of this jîva, in the form of this self, and
let me then reveal names and forms." ‡

'Jîva' means the sustainer of life ; and the passage means that Brahman enters the body in the form of jîva.

Thus, then, after a consideration of the meaning of this and such other passages, we conclude that the Supreme Self enters the body as jîva.



* Kshura-Up. 15. † Op. cit. 2-4. ‡ Op. cit. 6-3-2.

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CHAPTER IV.

THE JIVA.

Now, to discuss some points concerning the nature of jîva.

Jiva is not the Creator.

(Vedánta-sútras, II. iv. 20-23.)

In the Vedânta-sûtras, it has been shown that jîva is not the creator of Names and Forms. The disquisition is digested in the following form :

(*Prima facie view*) :—The five elements having been created by Îsvara, it must be jîva and none else who creates Names and Forms, the material objects we perceive, such as the mountains and the like. For, in the words, " Let me now enter these three beings in the form of this jîva, who is myself, and let me then reveal Names and Forms," * the sruti declares that it is in the form of jîva that Îsvara is engaged in the creation.

(*Conclusion*) :—As against the foregoing we hold as follows: In the sruti we see that it is only in the act of entering that Îsvara assumes the form of jîva ; for, the expression "in the form of jîva" should be construed with " enter" owing to their mutual proximity. To construe the expression with " reveal" would be to connect it with a more remote verb. Indeed, jîva has not the power of creating mountains and

* Chhà.-Up. 6-3-2.

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rivers ; whereas Îsvara has all powers, as the *sruti* says "Supreme is His power, and of all sorts." ‡ Besides, the verb "I shall reveal" in the first person admits of a better interpretation when construed with Îsvara. Wherefore Îsvara is the creator of Names and Forms. As to the potter and the like being the makers of jars, cloths and the like, they become such only when impelled to the acts by the Lord. Therefore we conclude that Îsvara Himself is the creator of all.

In the same work, the Vedánta-sûtras, the nature of jîva has been discussed in eight disquisitions. Their digests are given hereunder.

Jiva is not subject to birth and death.

(Vedânta-sûtras, II. iii. 16.)

(*Question*) :—Is it jîva or the body that undergoes birth and death ?

(*Prima facie view*) :—In common parlance we say "a son is born to me ;" and the *s*âstra prescribes sacraments such as the birth-ceremony. So birth and death pertain to jîva.

(*Conclusion*) :—As against the foregoing we hold as follows: Birth and death which really pertain to the body are, by courtesy, spoken of as pertaining to jîva ; for, if it be admitted that birth and death pertain to jîva, it would be impossible to avoid the two fallacious conclusions that jîva's acts in this birth vanish without producing their effects, and that he reaps in this birth the fruits of acts which he never did. The common parlance and the scrip-

‡ *Sve.*-Up. 6-8.

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tural ordinance of the birth-ceremony are based upon birth and death ascribed by mere courtesy to jîva. In the words "when devoid of jîva, forsooth, this body dies, jîva never dies," * the Upanishad teaches that it is the body devoid of jîva that really dies, and denies jîva's liability to death. Therefore birth and death pertain to the body.

Jiva is not of the Creation.

(Vedánta-sútras, II. ii. 17.)

(*Question*) :—Is jîva born, as âkâsa, &c., are born, at the beginning of the Kalpa? or is he not born?

(*Prima facie view*) :—The non-duality of Brahman prior to creation, taught by the sruti in the words "One alone without a second" † cannot be explained if jîva, as distinguished from Brahman, had no birth. And the sruti, moreover, refers to the birth of jîva by comparing it to the sparks of fire:

> "As from fire small sparks start up around,
> just so, from this one, the Self, all vital energies,
> all worlds, all gods, all beings, all these selfs,
> start up around." ‡

Therefore, at the beginning of the Kalpa, jîva is born from Brahman, like the âkâsa, &c.

(*Conclusion*) :—As against the foregoing we hold as follows: Brahman, who is non-dual, Himself enters as jîva into the mind (buddhi) that is born, as the sruti says, "This having sent forth, into that very thing He then entered." §

* Chhà-Up.-6-11-3.
† *Ibid.* 6-2-1
‡ Bri Up. 2-2-20.
§ Tait. Up. 2-6-7.

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Whence it cannot be said that in the absence of jîva's birth, the non-duality taught in the *sruti* does not hold good. As to the passage in which jîva is compared to the sparks of fire, it must simply refer to the birth of the jîva as related to the upâdhi ; otherwise, we would be driven to the fallacious conclusion that acts done here undergo annihilation and the fruits of acts not done before are reaped here in this birth. From the stand-point of reality, however, the *sruti* teaches the eternality of jîva : "the eternal of the eternal, the sentient of the sentient." * Therefore, jîva is not born at the beginning of the kalpa.

Jiva is the self-conscious principle.

(Vedânta-sùtras, II. iii. 18.)

(*Question*) :—Is Jîva a conscious or an unconscious principle ?

(*Prima facie view*) :—As Târkikas (the followers of Vaiseshika and Nyâya systems) maintain, jîva is an unconscious principle ; for, consciousness fails in the states of sushupti, swoon, and samâdhi ; and in the waking state, the quality of consciousness is produced by the conjunction of Âtman with mind (manas).

(*Conclusion*) :—This view is wrong ; for, the *sruti* says that the conscious Brahman Himself has entered the body as jîva. And consciousness does not fail in sushupti and such other states ; it is still present as the witness of these states, inasmuch as, otherwise, there could be no subsequent reference to the experience thereof. Now it may be asked, how is it that there is then no consciousness of the external

* Katha-Up. 5—13.

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world of duality? It is, we answer, because of the non-existence of duality. Accordingly the *sruti* says :

> " As to the saying that then He sees not, (we say that) while seeing, verily, He then sees not. For, no failure there is of the Seer's sight, as it is undying ; but no second one exists, distinct and separate from Him, which he might see." *

This passage means :--What the people aver,—that then, in sushupti, jîva sees nothing,—is not true. While jîva then actually sees, it is merely through illusion that people say that jîva does not see. Whence his vision ? The *sruti* explains thus : There is indeed no failure of the Self's inherent vision, because in itself it is never-failing. Otherwise, even for him who maintains that consciousness fails in those states, it is not possible to speak of a failure not witnessed by consciousness. How is it then, it may be asked, that people think, though erroneously, that jîva is not conscious? The *sruti* explains thus : The duality of the universe,—as distinguished from the conscious principle of Brahman,—made up of action, of various factors in action, and of the fruits of action, does not then exist, because it has become merged in the cause ; so that there is no consciousness of the perceiver, perception and objects of perception, as in the waking state. Hence the erroneous belief of the people that jîva does not see. Therefore, jîva is a conscious principle.

Jiva is all-pervading.

(Vedánta-sútras, II. iii. 19-32).

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* Bri. Up. 4-3-23.

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(*Question*) :—Is jîva infinitesimal (*anu*) ? or is he all-pervading ?

(*Prima facie view*) :—"This One, the Self, is very small (*anu*); He is to be known by mind ; " * thus the *sruti* says that jíva is very small. His departure is also spoken of in the words " from this body he departs " ; † his goal in the words "to the moon verily do they all go" ; ‡ and his return in the words "from that world he again comes back." § Of course, the departure, &c., are not possible in case jíva is all-pervading. They can, no doubt, be explained on the supposition that he is of a middling size; but then it would be opposed to the *sruti* which teaches that he is very small (*anu*), and his impermanency would then be inevitable. Therefore jîva is very small.

(*Conclusion*) :—The mind (buddhi) containing reflected consciousness is not all-pervading. Jîva being conditioned by the mind as his upádhi or vehicle, it is easy to explain the *sruti* speaking of his smallness, departure, &c. In himself, however, jíva is one with Brahman and is therefore all-pervading. The *sruti* declares that he is all-pervading in the words "He, verily, this One, the Self is a great being;" ¶ "he is all-pervading, the inner Self of all beings." || Therefore jîva is all-pervading.

Jiva is the agent.

(Vedánta-sutras, II. iii. 33-39).

(*Question*) :—Is jîva the agent or not ?

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* *Mund.* 3-1-9.
† Chhâ. 8-6-5.
Kaush. 1-2.
§ *Bri.* 4-4-6.
¶ *Bri.* 4-4-22.
|| *Śve.* 6-11.

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(*Prima facie view*):—The Sânkhyas hold that agency, which means engagement in action, pertains to the mind (buddhi) because it is subject to transformation (pari*n*áma), but not to the jîva or self who is unattached.

(*Conclusion*):—This view is unsound. It being evident that the mind serves as an organ or instrument, it cannot be regarded as the agent. Instruments such as an axe never act as agents. If the mind were the agent, we would have to look out for something else which might serve as its organ. You cannot say, let there be no agent at all; for, the sacrificial acts enjoined in the first section of the Veda, the study of theosophy and the like enjoined in the second, and all worldly occupations such as cultivation, presuppose an agent. Therefore jîva is the agent.

Jiva's agency is illusory.

(Vedânta-sûtras, II. iii. 40).

(*Question*):—Is jîva's agency which has been established in the previous article, real or illusory?

(*Prima facie view*):—Being uncontradicted, it must be real.

(*Conclusion*):—As against the foregoing we say: Agency which is an attachment is denied by the *s*ruti in the words, "Devoid of attachment, verily, is this one, the Purusha."* Just as, owing to the proximity of the white crystal stone to the china-rose (japâ) flower, the red colour of the latter is ascribed to the former, so also, agency is ascribed to the Self owing to His proximity to the mind (anta*h*-kara*n*a).

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* Bri. 4-3-15.

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Jiva is impelled to action by Isvara.

(Vedánta-sùtras, II. iii. 41-42).

(*Question*) :—Is it the Supreme Lord or passion that impels jíva to action ?

(*Prima facie view*) :—In the ordinary affairs of the world we see likes and dislikes alone impelling cultivators and other agents to action. In accordance with this, we should regard that likes and dislikes alone impel jíva to action when he engages in righteous and unrighteous acts, dharma and adharma. If Ísvara were the impeller, the conclusion would be inevitable that He is partial, as impelling some jîvas to righteous acts, and some others to unrighteous acts. Therefore it is not Ísvara that impels jíva to action.

(*Conclusion*) :—In the first place, Ísvara does not become guilty of partiality, inasmuch as He is a general cause like rain. Though rain is the cause of the growth of corn, still it is the seeds that make them different, as rice, barley, and so on Similarly, though the Lord is the general impeller of jîvas to action by way of willing "let the jîvas act each in his own way," still He is not partial, inasmuch as differences in their lots are due to their respective acts in former births and their respective vâsanâs or tendencies.

(*Objection*) :—Acts bring forth only their fruits ; they do not cause other acts.

(*Answer*) :—True. As impelling jîva to action with a view to yield their own fruits in the form of pleasure and pain, they indirectly bring about other acts, and thus we are forced to the conclusion that one act causes another act.

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Vâsanàs or tendencies, however, are the direct causes of acts. Such being the case, where is room for the charge of partiality against Íśvara ?

As to the assertion that passion is found to impel men to action, we grant that it is so. This, however, cannot in any way vitiate the view that Îśvara impels jîva to action ; for, even passion is subject to the control of Ìśvara who is the Antaryâmin, the Ruler of all from within. Therefore it is Ìśvara that impels jîva to action.

Jiva as distinguished from Isvara.

(Vedânta-sùtras, II. iii. 43).

(*Question*) :—Is there any distinction between jîva and Ìśvara, or are they indistinguishable ?

(*Prima facie view*) :—The śruti teaches identity of jîva and Ìśvara in such words as "That thou art." * Again in the words "the Átman should be seen," † they are distinguishable as seer and the one to be seen. So that, in the first place, as the śruti speaks of them as distinct, it is not possible to ignore the existence of jîva ; since the śruti speaks also of their identity, neither is it possible to maintain the existence of jîva as distinct from Ìśvara. The inevitable conclusion is that jîva exists, but that he is indistinguishable from Ìśvara. And as a corollary of this, jîvas are mutually indistinguishable, because of their identity with Ìśvara. Therefore, in the Brahmavâdin's theory, jîva and Íśvara are indistinguishable.

(*Conclusion*):—Though there is no real absolute distinction between jîva and Íśvara such as there is between a cow

* Chhà-Up. 6-2-7. † Bri. Up. 2-4-5.

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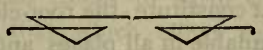
and a buffalo, still the scriptures define the nature of jîva in three ways in accordance with his distinctive features arising from the upàdhis or conditions with which he is associated in our ordinary experience. It is taught that he is an *amsa* or constituent portion of Îsvara in the words, "A portion of Myself, in the world of jîva, constituting the very life and eternal." * In the words "He, being equal with it, both regions he traverses," † the *sruti* represents jîva in his aspect of intelligence (vij*ñ*âna) as of equal extent with the mind (buddhi) designated as intellect, and thus gives us to understand that he is Îsvara limited by intellect, as âkàsa is limited by a jar. It is also taught that he is a reflection of Îsvara in the following words :

> "One alone, verily, is the Self of all beings, separate in each being ; in one way as also in many ways is He seen, like the moon in water." ‡

Therefore the Brahmavâdin can easily distinguish the jîva and the Îsvara from each other. And it is easier still for him to explain the mutual distinction among jîvas themselves as observed in our experience, on the analogy of the manifold images of the sun reflected in manifold vessels of water. Thus this doctrine is open to no objection whatever.



* Bha. Gîtâ, 15-7. † Bri. 4-3-7. ‡ Brahmabindu-Up. 12.

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CHAPTER V.

JIVA'S CAREER AFTER DEATH.

In the Vedânta-sûtras six articles (adhikaraṇas) are devoted to a discussion of jîva's passage from this to other worlds and back. They are summarised in this chapter.

Jiva carries to the other worlds the seeds of the future body.

(Vedânta-sûtras, III. i. 1—7).

(*Question*) :—Does jîva, when departing from this world, carry with him elements of subtle matter (bhûta-sûkshma), or not ?

(*Prima facie view*) :—When the jîva conditioned by the upâdhi of prâṇa or vital principle departs from this world to pass into another body, he does not carry with him elements of subtle matter constituting the root-principles of his future body ; for, the five elements of matter being easily available everywhere, it is unnecessary to carry them from here.

(*Conclusion*):—As against the foregoing we hold as follows: Though mere elements of matter are easily available everywhere, those that constitute the root-elements of the body are not easily available in all places and are therefore to be carried from here. Moreover, the senses (indriyas) which constitute the upâdhi of jîva cannot pass into other worlds without material elements, as they are never found dis-

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joined in life. Further the *sruti* says, "In the fifth oblation, the waters are termed man." * The meaning of this passage may be explained as follows: Heaven, rain-cloud, earth, man, and woman,—these five objects are represented as fires for the purposes of contemplation. The jîva, going to svarga and returning again, is represented as an oblation in those fires. The jîva who has performed sacrificial and charitable acts ascends to svarga. On the exhaustion of the fruits of the acts, he descends into the rain-cloud and is precipitated to the earth as rain. In the form of food he enters man; and then through man's semen he enters the woman and there puts on the body. Therefore the five elements of matter which are the root-elements of the body—and which, by metonymy, are here, in the passage just quoted, spoken of as water,—pass with jîva into the five regions beginning with heaven and are transformed in the fifth region into the body called man. Therefore, when passing into the other world, jîva does carry with him the root-elements of the body.

Jiva descends to earth with residual karma.

(Vedânta-sútras, III. i. 8—11).

(*Question*):—When descending from svarga, does or does not jîva bring with him any residual karma (anusaya)?

(*Prima facie view*):—The man who descends from svarga after enjoying its bliss, comes to earth without *anusaya*. 'Anusaya,'—literally, that which clings to jîva,—means residual karma. No one has any residual karma to carry with him when descending from svarga, all the fruits of

* Chhâ. Up. 5-9-1.

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karma having been enjoyed in svarga. Accordingly, speaking of man's descent to earth, the *s*ruti says "Having lived as long as their works (sampâta) last, then, by this very way they again come back." * *Sampâta*,—literally, that by which one ascends to svarga,—is the aggregate of one's karma. So the passage means that jîva lives in svarga until the fruit of all his karma is enjoyed. Wherefore, when descending from heaven, he brings with him no residual karma.

(*Conclusion*) :—Though the karma which has to yield its fruits in svarga has been exhausted by enjoyment of the fruits thereof, there is still left with jîva an accumulation of righteous and unrighteous acts, whose fruits have not yet been reaped. Otherwise, in the absence of righteous and unrighteous deeds done in this birth, it would be hard to explain why the body that is just born is subject to pleasure and pain.

As to the view, maintained by some, that the whole aggregate of the acts done in one birth is exhausted by enjoyment of the fruits thereof in the next succeeding birth alone, we say it is wrong, because this view, that the whole karma is exhausted in one birth, is untenable, inasmuch as the *a*svamedha (the horse-sacrifice) and the like which take the doer to the position of Indra, and the sinful acts such as those which make one born in the body of a hog and so on, cannot both of them yield their fruits in one and the same birth. So that, though, out of the acts done in one birth, the fruits of the acts such as jyotish*ṭ*oma have been enjoyed, there should remain other acts whose fruits

* Chhà. Up. 5-10-5.

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have not been reaped. The word 'sampâta' (in the passage quoted above) refers only to the svarga-yielding act, not to other acts. The *sruti* speaks of the souls who, descending from svarga, put on the human body in the fifth oblation, as also of the existence of the acts of merit and sin which bring about the body:

> "Whoso have been of good conduct here, they soon attain good birth, the birth of a brâhma*na* or the birth of a kshatriya or the birth of a vaisya. But whoso are of bad conduct here, they soon attain evil birth, the birth of a dog, or of a hog, or of an outcaste (cha*nd*âla)." *

Thus we are to conclude that souls descend to earth carrying with them the residual of their past karma.

The sinful do not reach svarga.

(Vedânta-sûtras, III. i. 12—21).

(*Question*) :—Does the sinful man reach svarga or not ?

(*Prima facie view*) :—"Whoso from this world depart, to the Chandramas (moon), verily, they all go:" in these words the *sruti* teaches that even the sinful go to svarga which is here termed Chandramas (*lit.*, a lovely region). It is true that the sinful are not destined to enjoy the bliss of svarga; but we must suppose that they pass into heaven, so that, the fire of woman wherein the souls, on their return to earth, put on the body, may count as the fifth fire.

* Chhà. Up. 5-10-7.

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(*Conclusion*) :—Souls pass into svarga, only for the enjoyment of bliss, not because it is necessary to pass through the five fires named. For, the number of fires vary in certain cases. In the case of Drona, for instance, the fire of woman is absent, while in the case of Sitâ even the fire of man is absent. The words "they all", in the *sruti* quoted above, refer to men of good deeds. As to the sinful, the *sruti* says that they go to the world of Yama :

> "Worship with oblations Yama, son of Vivasvat, the goal of men." *

This passage means: "Do ye propitiate Yama to whom the sinful men will have to go." Therefore, the sinful do not go to svarga.

Jiva's return from svarga.

(Vedânta-sútras, III. i. 22).

(*Question*) :—The descent from svarga is described in the *sruti* as follows :

> "They return again that way, as they went, to the ether (âkâsa), from the ether to the air. Then the sacrificer, having become air, becomes smoke ; having become smoke, he becomes mist ; having become mist, he becomes a cloud ; having become a cloud, he rains down." †

Here the question arises : Does jîva, in his descent from svarga, become of the same nature as àkâsa &c.? or does he become merely similar to them ?

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* Rig-Veda, x. 14. 1. † Chhâ. Up. 5-10-5-6.

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(*Prima facie view*) :—He becomes one in nature with them, inasmuch as the *s*ruti, in the words "becoming air" and so on, teaches that the jîva becomes one with them.

(*Conclusion*) :—It being impossible for one thing to become another, we hold that to attain to âkâsâ means to attain the subtlety of âkâsa ; to become air means to come under its control ; to become smoke, etc., is to come in contact with them.

The relative speed of jiva when returning.

(Vedânta-sûtras, III. i. 23).

(*Question*) :—After coming down as rain, jîva unites with rice, etc., as the *s*ruti says :

> "Then he is born as rice and corn, herbs and trees, sesamum and beans." *

The question is: Is jîva's return from âkâsa, prior to his union with rice, &c., slow or rapid ?

(*Prima facie view*) :—Nothing in the *s*ruti points to either way. Hence no definite rule.

(*Conclusion*) :—In the words "from this, verily, it is hard to escape," † the *s*ruti speaks of the difficulty of passage on uniting with rice, &c., and so teaches definitely that on uniting with rice, &c., jîva's passage is tardy. By implication, therefore, this leads us to the conclusion that, prior to this stage, his passage is rapid.

Jiva is not born as a plant.

(Vedânta-sûtras, III, i. 24—27).

(*Question*) :—Are jîvas born as rice, &c., on their descent from heaven ? or do they merely unite with them ?

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* Chhâ. Up. 5-10-6. † *Ibid*

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(*Prima facie view*) :—The *sruti* means that jîvas do not merely unite with rice, sesamum, etc., as they do with àkâsa, etc., but that they are actually born as such ; for, the *sruti* says that they are 'born' as such. It cannot be contended that it is impossible for the soul descending from svarga after enjoying there the fruit of the meritorious acts to be born as a plant (sthâvara), which birth is the effect of very sinful acts ; for, there exists the cause of such a birth, namely, the killing of animals for sacrificial purposes. Therefore we conclude that jîvas are actually born as plants.

(*Conclusion*) :—Being enjoined by the *sruti*, the killing of animals for sacrificial purposes is no sin. Therefore the word "born" in the *sruti* means simply that they unite with the plants mentioned. On the contrary, no actual birth is meant, inasmuch as the *sruti* does not speak of it as due to the operation of any acts. And where actual birth is meant, the *sruti* refers to it as the result of acts, as when speaking of "men of good deeds" and "men of evil deeds." Therefore we conclude that, when descending from svarga, jîvas merely unite with rice, etc.

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CHAPTER VI.

STATES OF CONSCIOUSNESS.

The objects seen in svapna are unreal.

(Vedânta-sútras, III. ii. 1--6)

(*Question*):—Is the creation of objects in dream real or unreal ?

(*Prima facie view*):—The sruti speaks of the creation in dream (svapna) of carriages and other things, in the words "he himself creates chariots, horses, and roads." * This creation must therefore be real so far as our ordinary experience goes, like the creation of âkâśa, &c. We do not find any distinction between the waking state and the dream state, since the act of eating and the like occurring in the latter serve alike the actual purposes of appeasing hunger, &c. So we hold that the creation in question is as real as the creation of àkâśa, both being alike the acts of Îśvara.

(*Conclusion*):—The dream-creation must be false, as there are no appropriate time and place. Certainly, within the nâḍis which are very narrow like the thousandth part of the hair, there is no sufficient room for mountains, rivers, oceans and the like ; and in the case of one who goes to sleep at midnight, there is no appropriate time for the occurrence of

* Bri. Up. 4-3-10.

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a solar eclipse. Neither are there, in the case of a boy who has not undergone the ceremony of *upanayana*, occasions for exultation at the birth of a son. Moreover, the objects seen in dream prove false in dream itself. The object perceived to be a tree at one moment comes at the next moment to be regarded as a mountain. As to the allegation that dream-creation is taught in the *sruti*, it may be seen that the *sruti* speaks of the creation as fictitious :

> "There are no (real) chariots in this state, no horses, no roads, but he himself creates chariots, horses and roads." *

Therefore the *sruti* means that the cars, &c., which in reality are non-existent, are mere illusory appearances like silver in the mother-of-pearl. As to its similarity with the jágrat state adduced above, even that is not of much avail here, inasmuch as we have pointed out points of disparity—such as want of appropriate time and place—which preponderate over those of similarity. It has been also alleged that dream-objects are created by Îsvara ; but this is untenable, for, in the words "The man that wakes when others sleep, dispensing all desires," † the *sruti* also teaches that it is jîva who is the creator of the objects of dream-consciousness. Therefore the dream-creation is illusory.

Where jiva lies in sushupti.

(Vedânta-sútras, III. ii. 7—8.)

(*Question*) :—Regarding the sushupti state, the *sruti* says:

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* Bri. Up. 4-5-10. † Katha, Up. 5-8.

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"Then he has entered into these nâ*d*îs." *
"Through them he moves forth and rests in the purîtat." †
"He lies in the Àkâsa which is in the heart." ‡

In these passages the *s*ruti declares that in sushupti jîva lies in the nâ*d*îs, in the purîtat, and also in Brahman, here designated as Àkàsa. The question is, Is it separately or conjointly that these places—the nâdîs, &c.,—constitute the seat of jîva in sushupti ?

(*Prima facie view*) :—They constitute the seat of jîva separately, each by itself, inasmuch as all of them severally serve the one purpose in view. When the *s*ruti says "let a man sacrifice either with rice or with barley," we understand that two alternatives are meant by the *s*ruti, inasmuch as either one of them serves the one purpose of furnishing the sacrificial oblation. So also, the purpose to be served here being one and the same, namely, sushupti, we should understand that three alternatives are meant here by the *s*ruti; that jîva attains sushupti in the nâ*d*îs at one time, in the purîtat at another time, and in Brahman at yet another time.

(*Conclusion*) :—We do not admit that they all severally serve one and the same purpose; for it is easy to shew that they serve distinct purposes. Now the nà*d*îs serve as the paths by which the jîva who has been wandering in the sense-organs of sight, &c., may pass to Brahman dwelling in the heart. Hence the words of the *s*ruti, "through them he moves forth," shewing that nâ*d*îs are the means by

* Chhà. Up. 8-6-3. † Bri. Up. 2-1-19. ‡ Bri. Up. 2-1-17.

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which jîva passes. The purîtat, the envelope of the heart, serves as an enclosure, like a bed-room, and Brahman forms the seat, like a bed-stead. Accordingly, just as one enters by the gateway and lies on a bed in a room, so jîva passes through the nàdîs and lies in Brahman within the purîtat. Distinct purposes being thus served by them severally, they conjointly constitute the abode of jîva in sushupti.

(*Objection*) :—If jîva lies in Brahman during sushupti, then how is it that we are not then conscious of their relation as such ?

(*Answer*) :—Because they have become one, we say. When a pot of water is immersed in a reservoir of water, we do not see its existence as distinct from the reservoir ; so also, we are not conscious of jîva, conditioned by the upàdhi of anta*h*-kara*n*a, as distinct from Brahman, inasmuch as he as well as his enshrouding darkness is then merged in Brahman. It is for this reason that the sruti elsewhere speaks of jîva becoming one with Brahman during sushupti : "With the Existent, my dear, he then becomes one."

Identity of jiva who sleeps and wakes.

(Vedànta-sùtras, III. ii. 9)

(*Question*) :—Is the jîva who wakes from sleep necessarily the same as he who went to sleep ? or, may he be a different one ?

(*Prima facie view*) :—When a drop of water has been cast into the ocean, the identical drop cannot again be unfailingly aken out from the ocean ; similarly when one jîva has been

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merged in Brahman during sushupti, it is not possible that necessarily the identical jîva wakes from sleep. Therefore it may be that any one of the many jîvas wakes from sleep.

(*Conclusion*):—As against the foregoing, we hold as follows: The two cases are not quite analogous. The jîva is a conscious entity, and when he becomes merged in Brahman, he is still enveloped in his karma and avidyá; whereas when the drop of water is cast into the ocean, it is unenclosed by anything. When a glass, filled with the water of the Ganges and with its mouth covered, is thrown into the sea, the glass can be taken again out of the sea, and we can clearly identify the water of the Ganges therein contained. Similarly, the identical jîva may wake from sleep. Therefore the *sruti* says:

> "Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a musquito, that they become again and again." *

That is to say, whatever bodies the tiger and other jîvas have severally occupied prior to sleep, the same bodies are occupied by those jîvas on waking after sleep. Neither can it be contended that the jîva who attains Brahman during sleep cannot again come into being, in the same way that the liberated one does not come into being; for, in the case of the former, the limiting upâdhi still exists, so that when the upádhi starts up into being, the jîva must start up into existence. Therefore, when a jîva goes to sleep, it is the same jîva that wakes from sleep.

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* Chhà. Up. 6-9-3.

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Swoon is a distinct state of consciousness.

(Vedànta-sútras, III. ii. 10)

(*Question*):—Is swoon (mûrchhá) comprehended in any one of the three states above referred to, or is it distinct from them all ?

(*Prima facie view*):—We are not aware of a state of consciousness distinct from jâgrat, svapna and sushupti. Therefore, swoon is comprehended in one of those states.

(*Conclusion*):—As it stands quite alone, we must admit that it is a distinct state. It cannot be included either in jâgrat or svapna, for, unlike these states, there is no consciousness of duality in it. Nor can it be included in sushupti; because the two states appear to be quite different. When a man is asleep, his face is calm, his breath balanced, and his body motionless ; whereas, in the case of one who is in a fit of swoon, the face becomes agitated, his breath is uneven, and his body shakes. It is true that swoon is not a state quite familiar to children and the like because it is not of daily occurrence like jâgrat and other states ; still experts do know the state of swoon occurring on rare occasions and apply proper remedies. Therefore, it is a distinct state of consciousness.

Elimination of foreign elements from jiva.

Thus, in these four articles, the nature of the jíva—the 'thou' in "That Thou art"—has been divested of all foreign elements. In the first place, by shewing that the world of dream is an illusion, it has been shewn that though we are then conscious of pleasure, pain and agency, jíva remains

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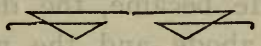
free from attachment ; and so far, the foreign elements have been eliminated from jîva's nature. It has been further taught that this absence of all attachment in jîva's nature is to be found in our own experience during sleep, because, it has been shewn that jîva becomes then one with Brahman. By shewing that the same jîva that goes to sleep wakes also from sleep, it has been impressed upon us that he is not impermanent. Lastly, by way of discussing the state of swoon, it has been taught that, though breathing and all other signs of life fail at death, it should not be supposed that jîva is then dead.



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CHAPTER VII.

BRAHMAN AS EXTERNAL OBJECTS.

Having thus proved the existence of the Paramátman by referring to His presence in the body as jiva, the perceiver, the *sruti*, with a view to afford a further proof of His existence in the form of the objects of perception, now proceeds to teach that He has transformed Himself as the objects of perception.

तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किंच । तत्सत्यमित्याचक्षते ॥ ८ ॥

8. That having entered, both the being and the beyond He became, the definite and the indefinite, the abode and the non-abode, the conscious and the unconscious ; both the real and the false did the Real become, and whatever else is here. That, they say, is the Real.

Form and the formless.

Having entered the creation, He became the *being* and the *beyond*, the corporeal and the incorporeal, form and the formless, *mûrta* and *amûrta*.

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All things from the Avyâkṛita or Unmanifested Being down to the bodies are included in these two classes of objects, form and formless.—(S).

Having entered in the form of the perceiver (bhoktṛi) the bodies that were created, He then transformed Himself into the objects of perception, *the being* and *the beyond*, &c. '*The being*' refers to the visible objects, the three states of matter, namely, earth (pṛithvî), water (ap) and fire (tejas); and '*the beyond*' refers to the two invisible states of matter, air (vâyu) and ether (âkâśa). The Bṛihadâraṇyaka-upanishad teaches, in the words "Form comprises this, what is distinct from air and from ether," that the three states of matter other than air and ether, namely, earth, water and fire, are corporeal, and describes them as *sat* or the being, "this is the being;" air and ether being described as *tyad* or the beyond. Under these two categories are brought together all objects which are distinguished as the visible and the invisible. To these two categories should be added two other categories composed of their abhávas or negations. Thus, Brahman transformed Himself into the four categories of things.

These,—forms and the formless,—which, prior to creation, resided in the Âtman, undifferentiated in name and form, are (now, at the beginning of creation) differentiated by the Âtman dwelling within them. Though thus differentiated and spoken of as form and formless, they still remain one with the Âtman in time and place, and therefore He is said to have become *the being* and *the beyond*.

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The definite is that object which is distinguished from other classes of objects and from other objects of the same class, and known as existing at a particular time and a particular place ; that which can be specifically pointed out "this it is." What is opposed to the definite is *the indefinite.*

The definite: What can be fully defined, as, this pot which is here before me with its body widely bulging out, which is made of clay, a tangible object capable of holding water. What is opposed to this is *the indefinite*, that which can be spoken of only in vague terms, as for example, the minute distinctions of a particular taste such as sweetness or of a particular odour, and so on ; these cannot be fully described.

These two, the *definite* and the *indefinite*, are only descriptive attributes of *form* and the *formless* respectively. Thus, form and the formless are respectively the definite and the indefinite, the visible and the invisible. So also they are the *abode* and the *non-abode*. *Abode* constitutes an attribute of form and the *non-abode* of the formless.

The abode : the seat, such as the flower, sugar. That which is opposed to this is *non-abode*, that which dwells in another, such as odour and taste.

Though "the beyond," etc., are spoken of as the attributes of the formless, still they pertain to objects in the differentiated world, inasmuch as they are said to have come into being after creation. 'The beyond'

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denotes Prâna (váyu or air), etc. ; and these—namely, air and ether—are indefinite and also constitute the non-abode. Wherefore, these attributes of the formless pertain only to the category of the differentiated being. *

The conscious and the unconscious.

' *The conscious* ' means the sentient beings, and ' *the unconscious*' the insentient objects such as stone.

The real and the false.

The real and the false : 'The real' here means the realities commonly so-called,—on account of the context : it does not mean the Absolute Reality, for Brahman, the Absolute Reality, is one alone. As to the real here refered to, it is only relatively so, what we commonly speak of as real. Water, for instance, is said to be real as compared with the mirage, which is illusory. ' The false' means the so-called unreal.

That which never fails in our ordinary experience is *real*, and what in our ordinary experience is erroneously ascribed is *false*. For example, the mother-of-pearl, a rope, a pillar, etc., are real ; and when they are mistaken for silver, a serpent, a thief, &c., these latter are said to be false.

The categories of things here mentioned stand for the whole universe, including these and other categories of

* but not to the Unmanifested Brahman, the Cause, who is also formless.—(V)

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being such as heat and cold, pleasure and pain, honor and dishonor, &c.

The One Reality.

(*Question*) :—What is it that has become all this ?

(*Answer*) :—The Real, the Absolute Reality.

(*Question*) :—What, again, is that Reality ?

(*Answer*) :—Brahman, the subject of treatment here, wherewith this Book began in the words "Real, Consciousness, Infinite is Brahman."

The Creator became by avidyá all this which has sprung from avidyà. It is by denying all that is composed of "the being and the beyond" that the truth is presented to us in the sequel,—the truth that 'I am Brahman,' the truth that all duality is absent in the true Self. Because all that we speak of as existing and as not existing have their origin in ignorance (moha), the Lord of the World says also, "It is not said to be being or non-being." * Be it known that it is the One Inner Self who, witnessing the mind's manifestation and disappearance, is unfailing. Therefore there must exist that Supreme Brahman, by whose existence all creatures of avidyà, manifesting themselves as causes and effects, appear to exist. Whatever involves intelligent design presupposes an intelligent being, as for instance, a pot ; so also, the subject of contention here—namely, the universe—involving as it does a complicate design, presupposes an intelligent being.—(S).

* Bhagavadgìtà XIII. 12. The meaning of this as well as the sruti is, not that nothig exists, but that cause and effect, which are not constant, are not Brahman.—(A).

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Brahman transformed Himself as the universe made up of things classed as "the being and the beyond," and so on. By this the *sruti* means to teach that Brahman must exist, as having transformed Himself in the form of the objects of perception, just as milk exists prior to its transformation as curd, &c.

Brahman experienced by the wise.

Because the one Brahman alone, who is called the Existence, became "the being and the beyond" and whatever else is included in the two categories of *form* and *the formless*,—in short, all that is comprised in the category of phenomena (vikâra), without any exception, there existing no phenomena of name and form outside Brahman,—therefore the knowers of Brahman say that all this is Brahman, the Real.

Having established Brahman's existence by inference, the *sruti* proceeds here to establish the same by an appeal to the experience of the wise.

Whatever we see in this universe, whether it be the perceiver or the object perceived, it is not really the universe as such; but it is the never-failing Brahman. So say the wise. Wherefore it is wrong to say that Brahman does not exist, since His existence is a fact of wise men's experience.

The bearing of the present section.

Now to shew the bearing of this section : The section started with the question, does Brahman exist or not ? In answer to this question, it has been said

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that the Âtman "desired, many may I be!" And in accordance with this desire He emanated âkâsa and other things in the universe, comprising 'the being and the beyond' and so on; and entering the universe so created He became many, as the seer, as the hearer, as the thinker, as the knower. So that, we should understand that this Brahman—the very Brahman who is the cause of âkâsa, etc., He who dwells in all creatures, who lies hid in the highest heaven of the heart-cave, revealing Himself in all the cognitions of the mind, in all His specific manifestations (as hearer, seer, and so on),—does exist.

Brahman, the self-cause.

तदप्येष श्लोको भवति ॥ ९ ॥

9. On that, too, there is this verse.

Just as, in the case of the five sheaths described above, verses were quoted descriptive of the Self in the Annamaya-kosa, etc., so also, a verse is quoted here which speaks of the existence of the Innermost Âtman in all, by speaking of the universe.

॥ अथ सप्तमोऽनुवाकः ॥

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात्तत् सुकृतमुच्यत इति ॥ १ ॥

[Anuvaka VII.]

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1. Non-being, verily, this in the beginning was. Thence, indeed, was the being born. That created itself by itself; thence is That the self-cause called.

'*Non-being*' means the unmanifested Brahman, as distinguished from the universe with specific names and forms manifested; * it does not mean absolute non-existence. 'This' refers to the universe composed of specific names and forms. Prior to creation, this universe was Brahman Himself, here spoken of as 'non-being'. Thence, from that Non-being, † was born the being, with specific names and forms distinctly marked.

The universe composed of names and forms are in themselves non-existent, because they are not-Self. What is existent came, verily, from that One Existence, namely Brahman.—(S).

Was the creation quite distinct from Him, as the son is distinct from the father?

The sruti answers: That created itself by itself. Brahman spoken of as non-being, created Himself by Himself. ‡

That one who is "Real, Consciousness, Infinite," creates Himself by Himself into "the being and the beyond," when associated with avidyà.

* The manifested universe being called *sat* or being.

† From the Cause.

‡ *i. e.*, without being impelled by any one else, He made Himself as the universe—(V).

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This all-powerful Lord created all this by Himself: and therefore, the Mahâtmans call Him as the well-doer (su-kṛita)—(S).

Indeed there exists nothing—neither a material cause of the universe similar to clay, nor an efficient cause like the potter—over and above Brahman. On the contrary, Brahman takes the place of both.

Such being the case, Brahman is called 'su-kṛita,' the Cause *par excellence*, * the self-cause. It is well known to the world † that Brahman is the independent cause, for, He is the cause of all.

Those who are versed in the śâstras say that Brahman is an agent by Himself. On the other hand, the jîvas are not agents by themselves; they are impelled to act by the Antaryâmin, the Inner Ruler, as the following passages of śruti and smṛiti show."

"Who from within rules the self." ‡
"He is thy Self, the Inner Ruler, the Immortal." ||
"It is He who makes one do a good deed." ¶
"In what way I am impelled by that unknown God residing in the heart, in that way I do."

Brahman, the Good Deed.

Or, to interpret the passage in another way:—Because Brahman created all out of Himself, remaining one with the whole universe, therefore, as an embodiment of

* The independent cause.—(V).
† The world here refers to the śâstra or scriptures.
‡ Bṛi. Up. 3-7-22. || Bṛi. Up. 3-7-3. ¶ Kau. Up. 3-8.

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such a meritorious act (pu*n*ya), Brahman, the Cause, is called 'su-k*r*ita' the good or meritorious act.

'Su-k*r*ita' literally means that which is well done, a good act ; it refers to the act of the Lord, not to the Lord Himself who is the agent. Even in common parlance, whatever is done by the master himself with effort, that alone is said to be well done, but not that which is done by the servants—(S).

In either case, however, there exists, as is well-known in the world, what is here termed su-k*r*ita, that which brings about the effects (of former acts) etc., be it the Good Deed itself (pu*n*ya), or the other one ; * and this well-known truth can be explained only on the supposition that an Intelligent Eternal Cause exists. Accordingly, it being well-known that there exists an Independent Agent, or that there exists the Good Deed, we conclude that Brahman exists.

* namely, Brahman, the independent cause.

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CHAPTER VIII.

BRAHMAN THE SOURCE OE JOY.

To prove Brahman's existence in yet other ways, the *sruti* teaches that Brahman is Bliss (Ânanda).

Brahman, the source of the supersensuous pleasure.

यद्वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ॥ २ ॥

2. That one, verily, called the self-cause, He is the Flavour. Flavour, indeed, this one having got, blest becomes he.

On the following ground also, Brahman exists.—On what ground ?—Because He is the Flavour. Whence is Brahman known to be a Flavour ? The *sruti* says : He who is known as the self-cause,—He is, verily, the Flavour. 'Flavour' in common parlance, means that which causes satisfaction, that which causes pleasure, *i. e.*, an object which is sweet, acid, etc. Having got the Flavour, man here becomes blest or happy.

Brahman who manifests Himself as 'the being and the beyond' is said to be the Supreme 'Rasa' or Flavour in this creation which in itself is destitute of flavour. Flavour

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means essence, the Immortal Brahman, the Bliss, the Joy. By this Flavour it is that the universe, which in itself is flavourless, appears to be flavoury. How, it may be asked, can this supersensuous Flavour be the Bliss ? The *sruti* answers in the words "Flavour, indeed," etc.—(S).

In our experience no non-existent object is found to cause pleasure. Though possessing no external sources of happiness, the wise brâhma*n*as (devotees of Brahman) who do not work for happiness and who cherish no desire are found full of happiness as though they have obtained external objects of pleasure. To them, certainly, Brahman and Brahman alone is Flavour, the source of pleasure.

These pure ones, the sa*m*nyâsins, those who have renounced all, attain supreme Bliss, which is supersensuous. In them, certainly, there must reign that Supreme Peace which thoroughly delights their minds ; in them, certainly, we find all marks of delightful minds. In those who have realised the Self we find such outward symptoms of peace as we find in a man who, diseased with itch, sits near the fire scratching his body with his mind immersed in joy. This inference of Bliss is meant for those only who have not realised the true nature of the Bliss-Self ; but, for those who have realised the true nature of the Self, it is a fact of immediate experience—(S).

Therefore that One, the source of their bliss,—namely Brahman,—does exist, as flavour exists.

Brahman is Flavour, because He is the source of the sage's happiness, of his feeling that he has achieved all,

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and so on. Brahman is so called because He is to be tasted with love, relished in the knowledge—the state of mind—produced by the flavoury Vedântic teaching. Brahman is indeed approached with love by all who seek the knowledge. Love for Brahman cannot arise if He were not of the nature of bliss. Hence the word 'flavour' points to Brahman being the Bliss itself. Against this it may be urged that those who seek to know Dharma approach it with love, though Dharma is not the Bliss itself. We answer thus: men do not indeed love Dharma for its own sake; they love it as the means by which to attain the bliss of svarga. On the contrary, Brahman is not a means to any bliss superior to Himself; so that, as the primary object of love, Brahman is the Bliss itself. Hence it is that we find the sage who, having realised the Flavour, is filled with joy and regards himself as blest. The sage does not possess the worldly objects of pleasure, such as flowers, woman, &c. He possesses only the Self, and does not regard other things, such as flowers, as a possession at all. The scripture says "Beyond the gain of the Self, there is nothing higher."* Wherefore we should admit that Brahman exists as the Bliss which is the source of the happiness of the sage.

Brahman is the source of activity and sensual pleasure.

Further, with a view to shew that Brahman exists even as the source of our physical activity and sensual pleasure, the *sruti* proceeds to shew that Brahman is the cause of both :

को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति ॥ ३ ॥

* Apastamba-Dharmasútra, 1—22—2.

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3. Who indeed could live, who breathe, should not this Bliss be in àkâsa ? This verily it is that bestows bliss.

For the following reason also Brahman exists.—For what reason ?—Because of the breathing and other kinds of activity we see. Our body, for instance,* when alive, breathes up and down by the aid of prâ*n*a and apàna, the vital airs ; and thus we see that vital functions and sensational activities are carried on by the body and the senses combined. This conjunction in mutual dependence for the benefit of one single entity is not possible in the absense of an Intelligence outside the combination ; for, it is not found possible elsewhere. †

So the sruti says : If in Akâsa—in the Supreme Ether, in the cave (of the heart),—this One, the Bliss, do not exist, who indeed in the world could breathe in and who could breathe up ? Therefore there exists that One, namely, Brahman, whose enjoyment, indeed all the activities of the body and the senses as well as all the vital functions subserve ; and it is He who causes the pleasure of (all beings in the) world.—Why so ?—For, it is this One, the Supreme Self, who makes (all beings in) the world happy accord-

* as well as the bodies of the Devas or Cosmic Intelligences.

† For instance, earth, timber and other materials out of which a house is built, do not combine together without an intelligent being, quite outside them all, who is to occupy the house as its lord.

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ing to their merit (Dharma). The Supreme Self is the Bliss, which is revealed only in its limited forms to sentient beings on account of their avidyà or ignorance.

This bliss, which the sentient beings in the world attain in different degrees according to their meritorious acts, reaches its culmination in the Infinite Bliss ; and therefore there must be in existence that Supreme Bliss, that Flavour, which is the object of our absolute love.—(S).

Âkâsa : the text may be construed also to mean "should this one, the Âkâśa, the Bliss, exist not." For the word "Àkâśa" literally means that which shines everywhere by itself, the self-luminous One. If this Bliss, the Self, previously spoken of as the Flavour, do not exist, whence then is the agent who within this body acts through the senses and breathes ? The Átharva*ni*kas teach that Àtman is the agent who acts through the eye and other sense-organs :

> "He is the seer, toucher, the hearer, smeller, taster, thinker, knower, the agent, the conscious self, the Purusha." *

In common parlance, birth and death being found concomitant with the presence and the absence of the vital air in the body, the ignorant believe that prà*n*a itself, the vital air, is the Self. Relying on this belief, Bàlàki † regarded prá*n*a as the Self and argued with Ajâtaśatru who held that Brahman was the Self. Accordingly, with a view to remove the illusion that it is prâ*n*a that sees and does other acts, the

* Praśna. Up. 4-9. † *Vide.* Bri. Up. 2-1.

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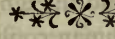
sruti here separates prâ*n*a from the real Self, in the words "who could breathe?" In the absence of the Bliss-Átman, who is to do the act of breathing by means of prâ*n*a? That prâ*n*a is a mere instrument while the Self is the agent is also clearly taught in the Ushasti-Brâhma*n*a:

> "He who breathes by prâ*n*a, He is thy Self and within all." *

It is true that the Bliss-Âtman who is devoid of all attachment, cannot in Himself be the agent of the acts done through the senses &c.; still, He can be the agent when associated with the upâdhi of the Vij*n*ânamaya-kosa. Therefore, as the cause of all activity, Brahman does exist. It is this Bliss-Átman, the cause of all activity, who bestows pleasure on all beings. On obtaining an object of desire, the mind withdraws its attention from the object, and, turning inwards before the rise of a desire for another object, it enjoys the Bliss of the Inner Self (Pratyagátman). This is what is usually called sensual pleasure. This truth is known only to the people who are endued with discrimination. Thus we should admit that Brahman exists, as the source of this sensual pleasure.



* Bri. Up. 3-4-1.

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CHAPTER IX.

WHO ATTAINS BRAHMAN ?

The purpose of the sequel.

Arguments for the existence of Brahman have been clearly stated. * The sruti now proceeds to answer the questions " Whether does any one who knows not, departing, go to that region ? Or does any one who knows, departing, attain that region ? " It is indeed the man of wisdom that reaches Brahman, in whom there is no fear, but who is the source of fear ; for, the *tamas*, the darkness of ignorance, is the only obstacle to the attainment of Brahman ; and certainly there exists no other obstacle. Whatever obstacle there may exist, it is caused solely by avidyà, and therefore avidyá alone prevents the attainment of liberation (moksha). Though the True Self within is the witness of avidyà, *i. e.*, though Avidyá itself exists to us only as witnessed by the True Self within, whose light ever shines and never sets, still He is screened by avidyâ ; and this is due to the power of avidyâ. The question as to why the ignorant one does not attain Brahman who is present in both the wise and the ignorant alike would arise only if it be held that Brahman could be attained without knowledge : but no such question could arise when we hold that knowledge alone leads to the attainment of Brahman, by removing avidyá, the cause of sa*m*sâra. We do not in-

* in chapters II—VIII.

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deed deny that Brahman, who is the Self of all and is therefore present in the ignorant as well as the wise, is in fact attained as such by both alike. We have already said * that, inasmuch as Brahman is the very Self of all, knowledge leads to the attainment of Brahman—who in Himself is ever present in us—by way of removing ignorance (avidyà). Accordingly the *sruti* now tries, in the following passage, to prove with great assiduity this truth, that it is the wise man, not the ignorant one, who attains Brahman.—(S).

The question as regards the ignorant man attaining or not attaining Brahman, though first in order, is for the moment set aside inasmuch as there is much to be said about it. The *sruti* first removes the doubt as to the wise man's attainment of Brahman.

Even as the cause of the ignorant man's fear and the wise man's fearlessness, Brahman exists. It is only by resorting to an existing being that one can attain fearlessness. Cessation of fear cannot accrue from resort to a non-existent being.—How is Brahman the cause of fearlessness ?—The *sruti* proceeds to answer :

True knowledge leads to fearlessness.

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ॥ ४ ॥

4. When in truth this (soul) gains fearless support in Him who is invisible, selfless, un-

* *Vide ante* pp. 207—208.

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defined, non-abode, then has he the Fearless reached.

When the aspirant finds his support in Brahman without fearing, *i. e.*, when he finds that Brahman is his own Self, then, he attains fearlessness, inasmuch as he perceives in Him no duality * generated by avidyà, the cause of all fear.

Brahman's real nature.

(*Question*) :—Of what nature is Brahman ?

(*Answer*) :—He is invisible, &c....

Invisible : *Visible* means what is capable of perception, *i. e.*, a phenomenon (vikâra) ; every phenomenon subserves perception. Brahman is not visible, *i. e.*, He is not a phenomenon, no object of perception. *Self-less* : formless, having no body. Because Brahman is invisible, He is formless. Because He is selfless, He is *undefined*. It is only a *visesha*, a specific or particular thing, that can be defined ; and every particular is a phenomenon (vikàra). But Brahman is not a phenomenon, because He is the source of all phenomena. Whence He is *undefined*. Because such is Brahman, He is the *non-abode*. He is no abode or substratum of attributes. This is tantamount to saying that Brahman is devoid of all attributes of the objects of creation.

* *i. e.*, He does not perceive duality as real ; for, it is admitted that even the wise man does perceive duality which, however, he regards as unreal.—(V).

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According to the common usage, perception means the consciousness of objects obtained through any of the senses ; and in interpreting the scripture we are to understand its words in accordance with their common usage. The visible or perceptible is a thing which possesses individuality ; for, an individual or particular object alone can be an object of perception. Neither the Eternal Consciousness nor mere negation (abhâva) can be an object of perception. Brahman has nothing that is perceptible in Him and is therefore *invisible*. Self (in 'selfless') means what can be imagined to have *self*-existence, *i.e.*, the universal (sâmánya) running through the particulars which are perceptible. Having no existence in itself, it exists to us only through the particulars. *Selfless* therefore means devoid of universals.—(S).

Or,—the visible or perceptible means the universe we perceive in the waking state—which is usually regarded as the perceptible,—the physical body, the Annamaya-kosa, the Viràj, the universe composed of the physical compounded or quintupled matter. The *self* in (*self-less*) refers to the Prâ*n*amaya, Manomaya, and Vijñánamaya kosas, which are all subservient to the Self ; that is, it refers to the subtle body, the Sútrâtman, the universe composed of subtle, uncompounded, or unquintupled matter. Then remains the fifth one, the Ànandamaya-kosa, the repository of the experiences resulting from the other kosas, the jìva, the semblance of the One Consciousness, and this is here spoken of as *defined*. Brahman the Supreme is *undefined*, transcending the Ànandamaya, beyond the cause and the effect, the Pure Consciousness, referred to by the word 'Thou' in 'That, Thou art.'—(S).

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The *abode* means the unknown, the cause of the five sheaths, wherein the universe is merged (at pralaya) and whence the submerged universe come into being (at the time of creation). The *non-abode* means Brahman beyond the Cause, referred to by the word 'That,' the One who is Eternal, Pure, Intelligent and Free, and identical with the one referred to by 'Thou.'—(S).

Or, these negative epithets such as 'invisible' are meant to deny what has been above spoken of as 'the being and the beyond,' and so on. It was said that Brahman became 'the being and the beyond' ; and from this one may suppose that the universe actually exists in Brahman. The removal here of this idea which is uppermost in the mind of the student is quite in its proper place. The two categories, namely, *forms* and the *formless*, have been spoken of as 'the being and the beyond,' and so on ; and it is the denial of these that is here meant, inasmuch as the *s*ruti elsewhere makes the same denials. In this case we should understand 'abode' as meaning—not the Primary Cause, but—the anta*h*-kara*n*a, the abode of all tendencies (vâsanâs), inasmuch as the denial of the Primary Cause is included in the denial of 'the formless.' Thus, these being denied, one can directly see what is Brahman's real nature.—(S).

For a firm knowledge of the Self it will not do merely to get an idea of what the Self is in Himself. The mind (buddhi) being drawn away from the Self when it is engrossed in the being and the non-being—in the not-self, in the objects of the external world, in causes and effects—the *s*ruti denies the being and the non-being and thereby diverts the mind from them and causes it to dwell firmly in the Inner Self.—(S).

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Brahman is the Self.

By denying the visible, the *sruti* means to teach that the Inner Self is one with Brahman, that Brahman is no other than the Self. How can anything other than the Self be absolutely real ? Neither negation nor an illusory phenomenon is conceivable except through association with the Absolute Reality, the Immutable Eternal Consciousness—(S).

Brahman here described as invisible is in reality identical with the Self. It is because of this identity, that the *sruti* which starts with the words "The *Knower* of Brahman reaches the Supreme," concludes * with the words "when this soul *gains* his support in Brahman," etc. When a man intuitively perceives Brahman who is beyond perception, etc., *i. e.*, when one realises the identity of the Self and Brahman by direct intuition "I am Brahman," then, at that very moment, he is free from avidyà and attains the Supreme, the Fearless. The words "gains his support" shew that this passage refers to Brahman, who has been described as "Brahman, the tail, the *support*"—(S).

The four epithets beginning with 'invisible' qualify Brahman. He is *invisible*, cannot be reached by the senses. As having no specific marks He is unknowable through inference. Though the three bodies are the specific mark of jìva, as creatorship is of the Ísvara, there are no specific mark or marks through which the real nature of Brahman transcending the universe can be inferred. Brahman cannot

* Thus shewing that to know Brahman is to gain Him, which will not hold good unless Self and Brahman are identical. None but the Self can be gained by mere knowledge.—(A).

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be fully described. There is no word that can denote the real nature of Brahman. Thus, Brahman cannot be reached through perception, inference and revelation. Brahman is therefore of a different nature from the whole universe of effects. Further, He is abodeless, inasmuch as the sruti speaks elsewhere of Him as being "established in His own greatness." * Though the Primary Avidyâ cannot likewise be known through perception, inference or revelation, still, as it abides in Brahman, it is distinguishable from Him who has no abode. When the aspirant of Brahmavidyâ attains the firm conviction that this Brahman—the Brahman whose existence has been established and whom one can realise in one's own experience—is identical with his own Self, then he attains Liberation, a state in which there is no fear of birth and death. His Liberation is coeval with knowledge : he attains Brahman at the very moment he knows Him,—a truth to which all sages bear testimony.

When the aspirant finds that Brahman is his own Self, he attains fearless state. For, then he is established in his True Self ; then he sees nothing else, hears nothing else, knows nothing else. Indeed one's fear arises from some one else ; it is not right to say that one's fear arises from one's own Self. Therefore it is something outside the Self that causes fear to the Self. Despite the sources † of fear existing all around, the brâhmaṇas,—those who have known Brahman,—are found to be afraid of none anywhere. This cannot be explained in the absence of Brahman affording to

* Chhà. 7-24-1. † Such as serpents, tigers, &c.

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them shelter from fear. Because we find them fearless, we conclude that Brahman does exist as the cause of their fearlessness.

(*Question*) :—When does the aspirant attain the Fearless ?

(*Answer*) :—When he sees nothing else. When he sees no duality in the Self, then he attains the Fearless.

Knowledge of duality causes fear.

Now the *sruti* proceeds to explain clearly how the ignorant man, departing hence, does not reach the Supreme Goal.—(S).

The doubt regarding the wise man having been removed by the *sruti* asserting that he attains Brahman, the *sruti* proceeds now to remove the doubt regarding the ignorant man, by asserting that he does not attain Brahman.

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ॥ ९ ॥

5. When indeed this (soul) makes in this One even the smallest break, then for him there is fear.

When, on the contrary, in the state of ignorance, the ignorant man sees 'in this One,' in the Âtman, in Brahman, things set up by avidyâ, as the *timira*-affected eye sees a second moon, when he sees even the smallest difference,—to *make* difference means to

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perceive it—then, because of that perception of difference, there is fear for the perceiver of the difference. Thus the Self is the cause of the Self's fear.

Duality is a creature of avidya.

Because ignorance makes what is ever attained appear as unattained, therefore, the sruti has emphatically asserted that the wise man alone attains Brahman. Such being the case, the ignorant cannot attain Him, the Îsvara ; for, when screened by avidyâ, what is actually attained becomes unattained. Though the One Self who transcends the visible ever remains one with Brahman, He is deceived by avidyà. Just as by ignorance one thinks an object in hand as unattained, so also, by ignorance one does not attain Brahman, one's very Self. By ignorance, man separates himself from the One Consciousness, and regards himself as doer and enjoyer, in the same way that, by illusion, a rope itself becomes a serpent. On account of ignorance he makes a distinction between himself and Brahman, as the knower and the known, and regards that the Îsvara, the Lord, is one being and that he himself is another being, quite powerless. Thus making a distinction where there is no distinction, he comes by the evil of fear which arises from that distinction. Though in fact he has no cause of fear, still he imagines, through ignorance, the One Self as many, and is afraid of Him. Fear arises when there is a second object, as the sruti itself has loudly declared elsewhere "From the second, verily, fear arises." *—(S).

There is no real distinction of any kind between jîva and Brahman ; and therefore when the man of the world sees the

* Bri. 1-4-2.

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smallest difference between them, when he sees that Brahman is in any way distinct from himself, then he is subject to the fear of birth and death, as the *sruti* elsewhere says:

> "From death to death he goes who here below sees seeming difference." *
>
> "Whosoever looks for Brahman elsewhere than in the Self shall be abandoned by Brahman." †

Now one may suppose that a person who has mastered the ritualistic section of the Veda, or a person who has realised the *Sa-guna* or Conditioned Brahman by contemplation, attains liberation in virtue of the knowledge he possesses, in the same way that the knower of the *Nir-guna* or Unconditioned Brahman attains liberation by his knowledge. This supposition is removed by the *sruti* in the following words:

तत्त्वेव भयं विदुषोऽमन्वानस्य ॥ ६ ॥

6. That, verily, is fear to the knower who does not reflect.

Because the Lord is the source of fear to him who imagines himself to be subject to His control and distinct from Him, therefore the very Brahman in whom there is nothing to cause fear becomes the source of fear. Ah ! None lies beyond the power of avidyá which causes fear even to Brahman whom Agni and other Devas fear. The Divine Lord is fearless and causes fear even to the Lords ; even in

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* Katha, Up. 4-10 † Bri. Up. 2-4-6.

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Him avidyâ generates fear. Nothing is beyond its scope.—(S).

Brahman, whom having known, the wise man attains fearlessness,—the very Brahman who thus causes fearlessness forms the source of fear to the Self owing to ignorance. That One who is invisible, etc., and in whom there is nothing to fear, proves, when screened by ignorance, when He becomes subject to the control of avidyâ, a source of fear to Himself. If the knower of Brahman should, by ignorance, separate the Inner Self from Brahman to so small an extent as the tip of the hair, then his very Self proves a source of fear to himself—(S).

Brahman's Existence as the source of fear.

Brahman Himself is the cause of fear to him who sees distinction, who thinks "The Lord is distinct from me ; I am distinct from Him, a being of the world (saṁsàra)." When thus regarded as distinct, Brahman causes fear to him who makes the smallest distinction, not seeing the identity. Therefore, though knowing, yet ignorant is that man who sees not the one True Self that is identical with himself. It is by perception of the cause of distinction that one cherishes fear, regarding oneself as liable to destruction. * It is he alone who is not himself destructible that can be the cause of destruction. † In the absence of the

* It is indeed he who believes that Paramesvara will destroy him or cast him into the hell that has any reason to fear.—(A).

† To say that the Cause of destruction is destructible involves the fallacy of infinite regress (anavasthâ),and therefore the cause of all destruction is eternal and cannot be other than Brahman.—(A).

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Cause of all destruction who is not Himself liable to destruction, it would be hard to account for fear, which can arise only when the cause of danger is seen. In point of fact there is fear in the whole world. Wherefore, as there is fear in the world, we understand that there must certainly exist He who is the Cause of fear, who, being Himself indestructible, is the cause of all destruction, and of whom the whole world is afraid.

The non-dual Self.

The passage admits of another interpretation :—Brahman is the source of fear to the unreflecting knower of Brahman, to him who thinks that he has known Brahman, who regards Brahman as knowable by him and therefore distinct from himself. The True Self who is one with Brahman is neither the knower nor the knowable ; and therefore, to regard oneself as the knower is an illusion, in the same way as it is an illusion to regard the mother-of-pearl as silver ; and a person who so regards himself is therefore said to be unreflecting. The *sruti* says :

> " He thinks of It, for whom It passes thought." *
> " Other than known is That, beyond the unknown too." †

These passages mean :—It is quite distinct from the knowable, It is quite distinct from the unknowable ; It is distinct from the knowable and the knower. It is words and nameable things that become either known or unknown.

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* Kena. Up. 2—3. † *Ibid.* 1—3.

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They are insentient and subject to transformation. So, too, is the knower of the known, the knower being a particular transformation of the mind (anta*h*-kara*n*a with semblance-consciousness in it). But Àtman who is pure Consciousness cannot be the known or the unknown or the knower; otherwise He could not be one with the Immutable, Non-dual Brahman. Having separated the Self from the known and knowledge as also from the knower, which are all set up by ignorance, and having also separated Him from the unknown, from ignorance and the ignorant, one should know "I am Brahman" as taught in the *s*ruti.—(S).

He who does not know the real nature of Brahman sees distinction between himself and Brahman, and therefore Brahman is the source of fear,—the fear of sa*m*sára, of birth and death—as well to him (who knows the Conditioned Brahman) as to him who is quite ignorant. He does not attain liberation.

Brahman as the Ruler of the Universe.

To confirm the assertion that there is fear for him who has no knowledge of the real nature of Brahman, though he may possess other knowledge, the *s*ruti quotes a verse:

तदप्येष श्लोको भवति ॥ ७ ॥

॥ इति सप्तमोऽनुवाकः ॥

7. There, too, there is this verse.

॥ अथ अष्टमोऽनुवाकः ॥

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भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

[**Anuvaka VIII.**]

1. From fear of Him does Wind blow, from fear of Him does Sun rise, from fear of Him Agni and Indra (act) and Death the fifth does run.

Wind and others here mentioned, who are very noble beings and lords in themselves, discharge their respective functions of blowing and the like, which involve much trouble, according to a certain law. This, their regular discharge of their respective functions, is possible only when there is a Ruler outside them. Therefore, we conclude that there is Brahman, their Ruler, of whom they are afraid, and from fear of whom they perform their functions like the servants of a king.

For want of the knowledge of unity described above, even the lords of lords do their respective acts, afraid of Brahman, the true Inner Self. Wind and others here mentioned are very powerful beings, self-reliant, full of physical strength and very mighty. They are still afraid of Brahman and discharge their respective functions from fear.—(S).

He who has in a former birth done very noble acts and practised a lofty contemplation is born in this birth as the Wind-God. Though endued with such greatness, and

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though he is a God, he is ever unweariedly engaged in the act of blowing, from fear of Brahman, the Antaryàmin,—of Him who rules all from within. So, too, do the Sun, Agni and Indra, perform their respective functions. Death is the fifth God, in reference to the four gods already mentioned. He runs always here and there towards those living beings whose life-period has been over, with a view to kill them. Though the Unconditioned Brahman, who in Himself is without attachment, cannot be the cause of fear, still, when associated with the upádhi of màyâ, He may, as the Antaryámin, be the cause of fear, as the Vârtikakàra says: "He, conditioned by Tamas or Avidyà, is the Ruler of the universe, which is subject to rule." Elsewhere the *s*ruti says:

> "Who rules the air within, He is thy Self, the Ruler within, the Immortal." *
> "By the command of that Imperishable, O Gârgí, sun and moon stand apart." †

That Brahman is the Cause of fear, the Regulator, the Ruler from within, is settled in the following disquisition:

(Vedànta-sùtras. I. ii. 5.)

(*Question*):—In the B*r*ihadára*n*yaka-Upanishad, Yàj*n*avalkya said to Uddálaka as follows:

> "He who dwells in the earth and within the earth, whom the earth does not know, whose body the earth is, and who rules the earth within, He is thy Self, the Ruler within, the Immortal." ‡

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* Bri. Up. 3-7-7. † Ibid. 3-8-9. ‡ Op. cit. 3-7-3.

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Now the question arises, who is the Ruler of the universe, comprising the earth, etc. ? Is it the Pradhàna, or Jîva, or the Isvara ?

(*Prima facie view*):—Being the material cause of the whole universe, the Pradhána may be supposed to be the Ruler of its emanations. Or, jîva may be the ruler, for, it is he who has done acts of merit and sin (dharma and adharma); and these acts bring the universe into existence so that their fruits may be reaped through that universe. Being thus the creator of the universe through his acts, jîva may be its ruler.

(*Conclusion*):—As against the foregoing, we hold as follows : In the words "He is thy Self, the Ruler within, the Immortal... ... ..." the *sruti* teaches that the Ruler is one with jîva and immortal. So, as the *sruti* teaches that He is the Inner Ruler of the earth, the mid-air and all things, we learn that He is all-pervading. For these reasons, the Parameśvara, the Supreme Lord, is the Ruler. The Pradhàna cannot be the Ruler, inasmuch as the *sruti* speaks of the Ruler as the seer and hearer, "Unseen, He is the seer ; unheard, He is the hearer." * The insentient Pradhána cannot be a seer or a hearer. Neither can jîva be the ruler, as he is classed among the ruled : "who, being within, rules the self." † Wherefore the Supreme Lord is the Antaryàmin, the Inner Ruler. From this it will be seen that it is the ignorant alone who has to fear, not he who knows the Real.

* Bri. Up. 3-7-23. † Ibid. 3-7-22.

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CHAPTER X.

BRAHMAN THE INFINITE BLISS.

The purpose of the sequel.

In Chapters II—IX, all the questions have been answered. In the words "he attains all desires together," * it has been said very concisely that the knower of Brahman attains all objects of desire at once; and it has been also said—in the words "That One, verily, is the Flavour," † —that Brahman is Bliss. With a view to establish these two propositions the *sruti* starts an enquiry.

Is Brahman's Bliss inherent or generated?

सैषाऽऽनन्दस्य मीमांसा भवति ॥ २ ॥

2. This is the enquiry concerning bliss.

Brahman, the Source of fear, is Bliss. ‡ Here follows the enquiry concerning Brahman the Bliss.

(*Question*) :—What is there concerning Bliss which has to be inquired into?

(*Answer*) :—The question concerning bliss which has to be settled by enquiry is this: Is (Brahman's) Bliss

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* *Vide ante* p. 275. † *Vide ante* p. 584.

‡ Brahman has been spoken of before as such in the passage "That One, verily, is the Flavour."

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generated by the contact of the subject and the object like the worldly pleasure, or is it inherent in Him ?

In other words : Is it generated by the contact of the senses and sense-objects like the worldly pleasure ? Or, is it quite independent of all external means ?—(S).

Brahman's Bliss to be comprehended through sensual pleasure.

The enquiry that follows here is treated of by the *sruti* elsewhere. The *Brihadâranyaka*-Upanishad has discussed at great length and determined the nature of Bliss in the section which begins as follows :

> "If a man is healthy, well accomplished, and lord of others, surrounded by all human enjoyments, that is the highest blessing of man." *

'Healthy' means sound in body and the senses ; 'well-accomplished' means possessed of knowledge and other such attainments.

Now the highest worldly pleasure is occasioned by the combination of the necessary external means and personal accomplishments, and this is here pointed out for a comprehension of Brahman's Bliss. It is, of course, through this bliss which is familiar to us, that it will be possible for us to conceive Brahman's Bliss attainable through the mind (buddhi) from which all sense-objects have turned away.

The word 'bliss' in the text means the worldly pleasure generated by the combination of external objects and personal

* *Bri.* 4-3-33.

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accomplishments. By means of this bliss within our ken, raised to the highest point, we shall indicate that Bliss which is ungenerated and does not depend on any external means. We see that whatever admits of higher and lower degrees culminates in what is infiinite in itself; so, too, in the case of bliss. Whatever admits of a higher measure culminates in what is immeasurable in itself; so our bliss culminates in the Supreme Bliss. The *s*ruti itself teaches this here to those whose vision is directed outwards and who are therefore unable to comprehend the Inner Self.—(S).

Even the worldly pleasure is a part (or semblance) of Brahman-Bliss. When wisdom is screened by unwisdom (avidyâ) and ignorance is in the ascendant, the Brahman-Bliss becomes the worldly pleasure admitting of various degrees as experienced by Brahmá and other beings of the world in accordance with their deeds (karma), their wisdom, and the external means at their command. The same Brahman-Bliss, the Bliss which is present to the mind of the man who has realised Brahman and who is unassailed by desire, is the bliss which is experienced a hundredfold more and more in the ascending orders of beings, rising from man, gandharvas and upwards, according as avidyâ or ignorance, desire and karma decrease, till the culminating point is reached in the bliss of Brahmà, the Hira*n*yagarbha. When the distinction of the subject and the object caused by avidyâ has been set aside by vidyâ or wisdom, then there will remain the one inherent, perfect non-dual Bliss.

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The Brahman-Bliss which has to be determined by enquiry does not admit of higher and lower degrees. It is the bliss generated by karma which we find in the world admitting of higher and lower degrees, from the bliss of Brahmà down to that of man. Where this bliss, rising higher and higher from man upwards, reaches its culminating point,—we should understand that to be Brahman, having no beginning, middle, or end. It is a drop of this Brahman-Bliss which the whole world from Brahmà down to man enjoy according to their purity and meritorious deeds. So, rising higher and higher from man upwards, we can see face to face the inherent infinite Bliss of our Self.

The unit of human bliss.

With a view to make us understand this truth, the *sruti* proceeds as follows :

युवा स्यात् साधुयुवाऽध्यायिकः । आशिष्ठो द्रढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः ॥ ३ ॥

3. Suppose a youth, a good youth, learned in the sacred lore, promptest in action, steadiest in heart, strongest in body,—suppose his is all this earth full of wealth. This is one human bliss.

Youth : one in prime of life. Though a youth, one may not be good ; and though good, one may not be young. Hence the qualification "good youth."

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In childhood man cannot appreciate the objects of pleasure and is therefore incapable of experiencing the sensual pleasures derived from flowers, good scents, women, and so on. In old age, though man can appreciate things, still, he lacks capacity for enjoyment ; and therefore there is no pleasure for him either. So that youth alone is the period of enjoyment. A youth who is ugly and cherishes feelings of enmity and the like suffers much pain : hence the qualification 'good.' Though a good youth, a man will have to suffer pain if he lacks the knowledge of any one of the fourteen sciences and the sixty-four arts : hence the epithet "learned in sacred lore." Though learned in all lore, he who is slow in action, or he who, owing to slowness of digestion, does not relish food, cannot enjoy : hence the qualification 'promptest,' or 'best-eater' (as the word 'âsishṭha' is otherwise rendered), *i. e.*, one who can eat all articles of food with great relish. Even such a man, if wanting in fortitude, cannot exhibit courage in war and the like affairs : hence the epithet " steadiest in heart." Though endued with courage, he who lacks physical strength cannot be equal to such tasks as horse-riding : hence the epithet " strongest."

Thus all personal accomplishments have been spoken of. If to such a man belongs the whole earth endued with all wealth—with material objects necessary for enjoyment in this visible world and with all materials necessary for those rituals by which to secure the pleasures of the unseen world—*i. e.*, if such a man be the king, the ruler of the whole earth, then his bliss is the highest pleasure of man, the unit of human bliss.

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The possession of external objects of pleasure is referred to by the *sruti* in the second supposition. To this should be added such qualifications as "the lord of others" spoken of in the *Brihadâranyaka*-Upanishad. If a ruler of the whole earth should ever possess all the qualifications, then his bliss would represent the unit of human bliss.

The pleasures which are lower than these are no bliss at all, as they are mixed with pain. Certainly, no man other than a ruler of the earth described above, is found anywhere to enjoy satisfaction in all respects. Bliss means satisfaction ; satisfaction is incompatible with desire for external objects ; and desire for an object of pleasure necessarily springs up if the object is not already possessed. But, in the case of a ruler of the earth, nothing mars his satisfaction, inasmuch as all objects in this world of man are in his possession.

Such being the case, as desire grows less and less, bliss also rises higher and higher. Having this in view, the *sruti* proceeds to treat of the bliss which is higher than the one described above :

The bliss of the Manushya-Gandharvas.

ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ४ ॥

4. What is a hundred times the human bliss, that is one bliss of human fairies, as also of the man versed in the Vedas, not smitten by passion.

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The bliss of the human fairies (manushya-gandharvas) is a hundred times superior to the human bliss. The human fairies are those who, while they are men, have, in virtue of works and knowledge of a superior sort, have become Gandharvas. They indeed have the power of making themselves invisible and the like, and they have very subtle bodies and senses.

These Gandharvas of the human world emit sweet odours; they can assume whatever form they like; they possess the power of making themselves invisible and other powers of the kind, and they are experts in dancing and music.—(S).

The conditions of higher bliss.

They have accordingly fewer obstacles; they possess power to resist the pairs of opposites (such as, pleasure and pain, heat and cold), and they command all materials of pleasure. Therefore, being unobstructed and able to counteract obstruction, the human fairy has peace of mind. Owing to greater peace of mind, there is a better manifestation of pleasure. Thus, we see that, owing to the superior tranquillity, the bliss attainable at a higher stage is a hundred times superior to the bliss attainable in the next lower stage.

Of the stages mentioned here up to Brahmá, each succeeding stage is a hundred times superior to the one preceding it.—(S.)

By omitting the epithet "not smitten by passion" in the first instance, * the sruti shews that a man of

* *i. e.*, when speaking of the human bliss.

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sacred lore who cherishes no longing for human pleasures can attain a pleasure which is a hundred times superior to the human pleasure, *i. e.*, a pleasure which is equal to the pleasure of a human fairy.

A man of sacred lore who is averse to all human pleasures, but who cherishes a desire for the pleasures of the next higher stage, can realise the pleasure which is a hundred times superior to the unit of human pleasure.—(S).

The qualification "a *good* youth, *learned* in the sacred lore" implies sacred knowledge and sinlessness, and they are common to all stages, whereas the absence of desire differs (at different stages) tending to a high or low bliss according as the object (of desire) is high or low. Accordingly, inasmuch as from a superior development of this last attribute accrues a hundred times superior pleasure, the sruti teaches—by the epithet 'not smitten by passion'—that the attribute of being unsmitten by passion is the means for the attainment of Supreme Bliss.

The sruti teaches that the means of attaining the Supreme Bliss are three, namely, sacred lore, righteousness, and absence of desire. The first two are common to all stages from the human stage up to Brahmà, while the third rises higher and higher with the ascending orders of beings and is therefore superior to the other two.—(S).

The king being a human being, his pleasure can become an object of our aspiration, and therefore the qualification of 'sacred lore' has not been mentioned in connection with human pleasure. The human fairies dwell in the antariksha or mid-region, as the sruti says elsewhere "By the Yak-

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shas, the Gandharvas and hosts of the Apsarases is the antariksha inhabited ;" so that, the pleasure of human fairies, is not familiar to man, and the qualification 'man versed in the Vedas' is therefore intended to shew how that pleasure comes to be known in the world of man. Indeed by a study of the scriptures and by his own experience, such a man sees many defects in the enjoyment of pleasure-giving objects in all regions,—namely, that it has to be secured with much trouble, that it is impermanent, and that there are yet higher pleasures,—and cherishes no longing for that kind of enjoyment. So that a man versed in the sacred lore and unassailed by passion enjoys all the pleasure that accrues to one from possession of the objects peculiar to the region of human fairies. Though an ignorant man who is unaware of the region of human fairies may at present remain unassailed by a desire for the pleasures of that region, still, at a subsequent period when he will know more of the region through the scriptures, a desire for its pleasures may spring up in him, and then he will cease to be indifferent. But since the man of the sacred lore who sees evil in those pleasures never cherishes a longing for them, he always remains unassailed by desire.

Peace is the essential condition of bliss.

(*Objection*) :—In the case of a Gandharva, dancing, music and the like, cause now and then a welling up of mind and gives rise to delight ; but this is not possible in the case of the man of sacred lore who is free from passion.

(*Answer*) :—Let there be no such delight for him. Being but a momentary passing state of mind, it is not a genuine bliss. The genuine bliss consists in the peculiar satisfac-

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tion which prevails in the mind when, on the attainment of the object desired, the desire for it ceases, and the delight and other passing states of mind subside. It has been said :

> "Neither the sensual pleasure in this world nor the great pleasure of heaven is equal to a sixteenth part of the pleasure of the extinction of desire."

Bliss in the form of satisfaction, equal to that of the fairy, exists for him who is versed in the sacred lore unassailed by desire.

What has been said in these two instances—namely, that the bliss of satisfaction manifests itself more and more as greater tranquillity prevails in the mind,—should be understood in the other cases that follow here.

The bliss of the Deva-Gandharvas.

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ९ ॥

5. What is a hundred times the bliss of human fairies, that is one bliss of celestial fairies, as also of the man versed in the Vedas, not smitten by passion.

These are fairies (Gandharvas) by birth.

They are singers of the celestial regions (Deva-loka) born as such at the very beginning of creation.

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The bliss of the Pitris.

ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितॄणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ६ ॥

6. What is a hundred times the bliss of the celestial fairies, that is one bliss of the Pitris who dwell in the long-enduring world, as also of the man versed in the Vedas, not smitten by passion.

Those who dwell long in the Pitri-lokas are here referred to, and such are the departed souls of those who, while here, perform the ceremonies such as the Pitri-sràddha (offering to the Pitris).—(S).

The bliss of the Devas born in the Ajana.

ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ७ ॥

7. What is a hundred times the bliss of the Pitris who dwell in the long-enduring world, that is one bliss of the Devas born in the Âjâna, as also of the man versed in the Vedas, not smitten by passion.

The Âjâna (*lit.*, birth) is the region of the Gods (Devaloka). As a reward for the performance of the acts (of public charity) enjoined in the smriti, souls are born in the region of the Gods (Devas).

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The Ájána is a Devaloka so called, lying just above the region of Pitris.

The bliss of the Karma-Devas.

ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य ॥ ८ ॥

8. What is a hundred times the bliss of the Devas born in the Âjâna, that is one bliss of the Devas (known as) Karma-Devas, those who have reached Devas by work, as also of the man versed in the Vedas, not smitten by passion.

They have reached Devas by mere work, by mere Vedic ritual such as fire-worship, Agnihotra.

They are unenlightened ; *i. e.*, they possess no knowledge of Brahman.

The bliss of Devas proper.

ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ९ ॥

9. What is a hundred times the bliss of the Devas (known as) Karma-Devas, that is one bliss of Devas, as also of the man versed in the Vedas, not smitten by passion.

The Devas here referred to are the thirty-three *

* Namely, the eight Vasus, the eleven Rudras, the twelve Adityas, Indra, and Prajâpati.

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Devas who partake of the oblations offered in the sacrificial rites.

These reside on the Northern or Higher Path, the Deva-yâna, the Path of the Gods; they are those who have practised both sacrificial rituals and contemplation of Brahman.

The bliss of Indra.

ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ १० ॥

10. What is a hundred times the bliss of Devas, that is one bliss of Indra, as also of the man versed in the Vedas, not smitten by passion.

Indra is the Lord of the Devas described just above.

The bliss of Brihaspati.

ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

11. What is a hundred times the bliss of Indra, that is one bliss of Brihaspati, as also of the man versed in the Vedas, not smitten by passion.

Brihaspati is Indra's teacher.

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The bliss of the Prajapati.

ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ १२ ॥

12. What is a hundred times the bliss of Brihaspati, that is one bliss of the Prajàpati, as also of the man versed in the Vedas, not smitten by passsion.

Prajápati, the Lord of creatures, is the Viráj, who has the three worlds for his body.

The bliss of the Hiranyagarbha.

ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ १३ ॥

13. What is a hundred times the bliss of Prajâpati, that is one bliss of Brahmâ, as also of the man versed in the Vedas, not smitten by passion.

Brahmà, the Hiranyagarbha, who is manifested as the Universal Being as well as the individual beings, who pervades all the universe of samsâra, in whom all the different degrees of bliss described above unite into one, who possesses the Dharma which causes that bliss, the knowledge concerning that (Dharma and its results), as also the utmost freedom from desire.

He is the Sûtràtman, the first of the embodied beings, as the sruti says, "The Hiranyagarbha was in the beginning." * The smriti also says "He, verily, is the first

* Tait. Samhitá. 4-1-8.

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embodied being, He is called Purusha, the soul; He, the original creator of all beings, this Brahmâ came into being in the beginning." Therefore the ever-increasing bliss in this universe of sa*m*sára culminates in Him.

Freedom from desire is the pre-eminent conditon of Bliss.

His bliss in its entirety is experienced directly by him who is versed in the Vedas, who is free from all sin and unassailed by desire. Therefore we learn that these three attributes form the means (to the Supreme Bliss). Knowledge of the Vedic teaching and freedom from sin are necessary (at all stages), while freedom from desire rises higher and higher at different stages; wherefore, we understand that this last—freedom from desire—is the pre-eminent condition (of the Supreme Bliss).

By teaching, as shewn above, that all degrees of bliss lie within the scope of the man versed in the Vedas, the *s*ruti has explained how it is that "whoso knoweth the One hid in the cave in the highest heaven attains all desires together."

The *S*upreme Bliss and its manifestations.

Even this bliss of the Hira*n*yagarbha, which comes within the scope of the man learned in the Veda on developing the utmost freedom from desire, is only a part of the Supreme Bliss, as the *s*ruti says, "Of this Bliss, verily, other beings enjoy a part."* This Bliss, from which its parts are separated † as drops of water from ocean, and wherein those parts attain unity, ‡

* Bri. 4-3-32. † through their upâdhis.

‡ on the extinction of the upàdhis.

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—this Supreme Bliss is inherent in Brahman because it is non-dual.

In that Supreme Bliss beyond the Hiraṇyagarbha all our separated blisses attain unity ; there all desire for higher and higher degrees of bliss and all knowledge of duality are absent, in virtue of true Knowledge; and there freedom from desire in all its ascending degrees reaches its culminating point.—Having thus arrived at a knowledge of the Supreme Bliss, we should then understand through the scriptures that " I am this Supreme Bliss."—(S).

Here there is no such distinction as bliss and the enjoyer of bliss.

For, the *sruti* itself has taught that not the smallest distinction should be made in Brahman. No accessories are necessary for the attainment of one's own Self, because it is naturally attained. The removal of ignorance is alone necessary. Just as a man who is sunk down under a heavy burden attains greater and greater ease by the gradual removal of the burden, so also by the gradual removal of avidyá, one attains gradually greater and greater peace in one's own Self.—(S).

Thus the highest bliss in the world of saṁsâra which forms the door leading to the Supreme Bliss, has been made known through both Revelation and the direct experience of the man versed in the Vedas. Now, the *sruti* proceeds to speak of the Supreme Brahman-Bliss.

The Supreme Bliss is one and non-dual.

The result of the foregoing enquiry is concluded as follows ;

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स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥१४॥

14. And this one who is in the man, and that one who is in the sun, He is one.

He who is hid in the cave in the highest heaven, who, having emanated âkâsa and the rest in the universe down to the physical body (annamaya), has entered into that very universe, is here spoken of as "this one who."—Who is here referred to? The one in this body (purusha). "That one who is in the sun" refers to that Supreme Bliss which is said to be within the scope of the man learned in the Vedas and whereof a part alone contributes to the bliss of all beings, from Brahmâ downwards, who are entitled to happiness. He is one, as the âkâsa in different jars occupying different places is one.

(*Objection*) :—In referrring to His existence in man, it is not right to refer to it in such terms merely as "this one who is in the man," without any specification; it would, on the other hand, be right to refer to it in the words "this one who is in the right eye;" for so does the sruti refer to it elsewhere. *

(*Answer*) :—No : for, this section treats of the Supreme Brahman. † It is the Supreme Âtman that the sruti treats of in this section, as witness the passages :

* Bri. Up. 2—3—5.

† Whereas the passage quoted above occurs in a section treating of the conditioned Brahman.—(V).

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"When in truth this soul gains fearless support in Him who is invisible, selfless, undefined, non-abode, then has he the Fearless reached. *

"From fear of Him does Wind blow." †

"This is the enquiry concerning Bliss." ‡

It is not of course right to introduce a foreign subject all on a sudden, while the sruti intends to impart here a knowledge of the Paramâtman. It is, therefore, the Supreme Brahman that is here referred to in the words "He is one." Is it not indeed an enquiry into Bliss with which the sruti is here concerned? The result of that enquiry has to be stated here, in the conclusion, namely, that the Bliss of Brahman is inherent and non-dual, the Paramâtman Himself, that it is not produced by the contact of the subject and the object. Consonant with this, indeed, is the indication of Brahman in the words "This one who is in the man, and that one who is in the sun, He is one," by doing away with the special features existing in the different beings.

The direct result of the foregoing enquiry into Bliss, as stated here, is that Brhaman is the non-dual bliss, quite independent of external means; *i. e.*, that the Brahman whose nature as Supreme Bliss has been shewn to us through inference—the limited bliss of the beings in the universe pointing to the existence of the infinite Bliss—is identical with the inner Self. Brahman, who is devoid of all sa*m*sâra and described as "Real, Consciousness and Infinite," has

* p. 591. † p. 603. ‡ p. 606.

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been raised above the unreal and the unconscious and shown to be one with the Self abiding in the mind of man. By the extrication from the not-self—the egoism, etc., that lies in the lap of avidyâ,—of the Witness thereof, we are made to perceive directly that the Witness is the same as Brahman; for, the Witness being self-luminous and immediately known, He is here referred to as "this one." The Inner Self of the man free from avidyâ as described in the words, "the man learned in the Vedas, not smitten by passion," occurring in the last instance, is, owing to proximity, referred to in "this one in the man ; " and so the *sruti* here teaches that this Inner Self of man, the Pratyagàtman, is one with Brahman.—(S).

When there is no avidyâ, Brahman comes, of Himself, within the range of experience. Where an unknown object is to be known, there it is that an external source of knowledge is needed, the ego continuing to be the perceiver ; but as to Brahman who is Himself Consciousness, no such external source of knowledge is necessary. Here knowledge of the Self is identical with the Self and involves no consciousness of a foreign object ; and therefore no external knowledge is needed. This consciousness of the Self has, unlike others, neither a rising nor a setting.—(S).

The location denoted by the words 'in the man' in the passage "this one who is in the man" is secondary and should therefore be ignored as unintended, the *sruti* referring mainly to the Self as it does elsewhere in such passages as "This intelligent one who is in the prâ*n*as." * So, in the words "this one who is in the man," the *sruti* teaches that jîva is identical with that one who is the constant Witness

* Bri. Up. 4-4-22.

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of the mind, and who can be reached by the mind which is not smitten by passion. "That one who is in the Sun" refers to the Paramàtman who shines brightest in the sun and is devoid of all separation from us. That the Paramátman is present in the sun is taught in the *sruti* :

> "The Sun is the Átman of the moving and the unmoving." *

Because by avidyà the One Reality puts on different forms as Kshetraj*ña* and Ísvara, therefore, by discarding this distinction, we should regard them as one in reality, just as the âkàsa of a jar and àkáśa outside the jar are one.—(S).

(*Objection*):—Even then, the reference to the particular entity of the sun is of no use.

(*Answer*) :—The reference is not useless. It serves to shew that the inferiority of man and the superiority of the sun should be ignored. Of course, the highest excellence in this world of duality, made up of form and formless matter, is reached in the sun. When we ignore the special features of man, we will find that the Supreme Bliss exists the same (in man and in the sun) ; and therefore neither superiority nor inferiority exists for one who has reached this state (of unity). It therefore stands to reason to assert "This soul gains fearless support in Him," etc.

The sun is the highest object in the universe made up of the matter having form and of the formless matter. Identity of the Consciousness in us with the Consciousness

* Tait. Sam. 2-4-14.

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in the sun, as taught in the *s*ruti, is possible only when the elements which make the man and the sun the lower and the higher beings are eliminated. In the words "this one who is in the man" the *s*ruti refers to jîva, the lower entity, manifested in the mind of man and predicates his unity with Îs*v*ara, the higher entity, as when we say the "serpent is rope."In virtue of this predication of unity with Îsvara, jîva's inferiority which is correlated to Îsvara's superiority should be lost sight of, being incompatible with his unity with Îsvara ; and then Îsvara's superiority should also be lost sight of, inasmuch as it can exist only in relation to the inferiority of jîva. So, the result of this predication is that the superiority in the sun and the inferiority in the jîva are both lost sight of. Thus discarding both, we get at that which is not what the words of the sentence directly denote, that which is taught only in the words "not thus, not thus," namely, the truth that Brahman is the Self and that the Self is Brahman. Neither superiority nor inferiority exists in the Âtman. It is they, whose vision is overpowered by ignorance, that see superiority and inferiority. Ignorance alone leads to the perception of superiority, etc. ; they do not exist in reality : therefore when ignorance is devoured by knowledge, all distinctions vanish. Moreover, since the Bliss of the Supreme Brahman excels all blisses ranging from man up to that of the Hira*n*yagarbha, we should hold to the unity of the Self in man and of Brahman in the sun ; and then, ignorance which is the source of all differentiation will disappear. By describing Brahman as "Real, Consciousness," the *s*ruti denies the unreal and ignorance in the very nature of Brahman. Ignorance which is the cause of all distinction, being thus removed, the

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unity of jíva in man with Brahman in the sun is not incompatible with reason.—(S).

'Man' here means the aspirant of wisdom. In him there exists some bliss, as both reason and experience shew. The *s*ruti elsewhere has started at length the argument for its existence. Having started with the words "for the Self's pleasure, indeed, does everything become dear," * the *s*ruti shews that all objects of pleasure such as sons, wealth, etc., are dear as subservient to the Self, and thereby proves that the Self, as the object of supreme love, is the Bliss itself. Every one feels, "May I ever live ! May I never die !" It is thus a fact of every one's experience that the Self is Bliss. Man here stands for all sentient beings of the same class ; and in speaking of bliss in man the *s*ruti has in view the bliss in all the external beings that we see around us. The bliss in the sun is typical of the bliss which is beyond our perception and stands for the bliss of all the Devatàs or Cosmic Intelligences of the same class as the sun. In whatever being there is bliss, whether it be in man, or in the other sentient creatures around him, or in the Devatás or Cosmic beings,—in whatever upàdhis or vehicles it is contained, all bliss is one and the same in its essential form. All the distinctions that we make in bliss,—such as human bliss, the bliss of gods, and so on,—have reference only to the upàdhi. This One Partless Bliss of Brahman, with all the distinctions thereof due to the upàdhis from the Hira*n*yagarbha down to the unmoving objects, has been referred to by the *s*ruti elsewhere in the words :

"This is His highest bliss. All other creatures
live on a small portion of this bliss." †

* Bri. 2-4-5. † Bri. 4-3-32.

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Thus the foregoing enquiry points to this conclusion: that the seekers of knowledge should understand that Brahman's Bliss is one and one alone, that it is one and indivisible, that it is as it were the ocean of bliss whereof the blisses of the Hira*n*yagarbha and others are so many drops.

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CHAPTER XI.

BRAHMAN THE SELF.

The purpose of the sequel.

The question as to whether Brahman exists or does not exist has been answered. The creation, the enjoyment of bliss, the vital functions, the fearless state, and existence of fear,—all these point to the existence of Brahman (their Cause), the Source of âkâsa &c. Thus one question has been answered. The two other questions relate to the wise and the ignorant, as to whether they do or do not attain Brahman. The last of the three questions is, Does the wise man attain or not attain Brahman? It is this question which the sruti proceeds to answer in the sequel. The middle one of the three questions being answered when the last question is answered, no (separate) attempt will be made to answer that question.

The foregoing is the Bhâshyakâra's (Sankarâchârya's) view. As against this, the Vârtikakâra (Sureśvarâchârya) says as follows :

I, whose dense ignorance has been consumed in the fire of His Holiness's (Sankaràchârya's) speech, think that these questions relating to the wise and the ignorant have been answered in the words, "When in truth this soul

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gains fearless support in Him who is invisible...."(*Vide ante* p. 590 *et seq*). By construing the passage just referred to as meant to answer the two questions, not only is the question as to the existence or non-existence of Brahman answered, but also direct answers to *both* the other questions are obtained.—(S).

To know Brahman is to attain Him.

The sruti now proceeds to describe the result of knowing the Bliss as explained above :

स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमुपसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मानमुपसंक्रामति ॥ १५ ॥

15. He who thus knows, departing from this world, attains this Annamaya self, this Prâṇamaya self does he attain, this Manomaya self he attains, this Vijñânamaya self he attains, he attains this Ânandamaya self.

Whoever knows thus, *i. e.*,—'thus' referring to what has been just said—whoever knows " I am Brahman," Brahman described above, whoever casts aside all inferiority and superiority, and realises his identity with the non-dual Brahman, the Real, Consciousness, the Infinite, he departs from this world, he withdraws from this world, *i. e.*, he becomes indifferent to this world,

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to this congeries of visible and invisible objects of desire, and attains the Annamaya self described before at length. He does not see the aggregate of the external objects as distinct from his physical body ; that is to say, he regards the whole universe of gross matter * as his own physical body (annamaya-âtman).† Then he identifies himself with the whole Prá*n*amaya being ‡ described above, which dwells within the whole Annamaya ; then with the Manomaya, then with the Vijñànamaya, then with the Ânandamaya, described above. And then, he attains his fearless stand in the Invisible, the Selfless, the Undefined, the Abodeless.

Whenever a person in this world, as it rarely happens, has perfected himself in the course of many past births, and intuitively perceives his identity with Brahman described above, then he loses attachment for this personal self which is full of evil as also for all external beings, and attains to that Being in whom this physical universe takes its rise, has its being, and attains dissolution at the end. 'He who thus knows' means the person who, thus, in virtue of his knowledge of the truth, has given up all attachment for the separate body or bodies with which he identified himself through attachment ; and it is such a person who

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* *i. e.*, the Viràj.—(V).

† *i. e.*, he sees that he is identical with Brahman in the form of the physical matter comprising both the individual (vyash*ti*) physical body as well as the universal (samash*ti*) physical body.—(V).

‡ *i. e.*, the Sútrâtman.—(V).

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attains the Annamaya self, and so on. In the course of his investigation into the nature of things, he sees his identity with the Annamaya-âtman, the Virâj ; and seeing all the individual beings—such as sons, grandsons &c., —in the physical world as none other than the Virâj from whom they have been evolved, he rises above them all. Similarly, he sees the Annamaya self as none other than the Prâ*n*amaya self and rises above the former by identifying himself with the latter. Then again, by identifying himself with the Manomaya which lies within the Prâ*n*amaya, he, as a matter of course, gives up his identity with the external, the Prâ*n*amaya, just as the serpent for which a rope is mistaken loses its identity as such when seen in its true form as rope. Thus, by passing into the higher and higher self, he gives up the lower ones until he attains finally the Fearless, the Brahman beyond the visible and the invisible.—(S).

When a man knows the Inherent Bliss of the Self in the way described above, he attains that bliss in the same order. Brahman defined above as " Real, Consciousness," and so on, has evolved, by the power of His mâyâ, the whole universe from âkâsa down to our bodies, and is present in the cave of the five sheaths as though He has entered into it; that is to say, He can be directly perceived in us in His unconditioned form. And this Brahman is one partless Essence, the one Supreme Bliss. Now the sruti proceeds to teach by what steps one who has realised Brahman in this form attains the Bliss.

The universe created by Brahman is twofold, made up of the perceiver and the object of perception, the *bhoktri*

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and the *bhogya*. The former includes the egos ranging from the Inner Conscious Self (Pratyak-chaitanya) down to the self of the physical body. That part of the universe which lies outside our body presenting itself to our consciousness as 'this,' and comprising the son, the wife, etc., comes under the category of *bhogya*, the objects of perception. No doubt the son, the wife, &c., are found identified with the self, as witness people who feel happy or miserable when the sons, &c., are happy or miserable; still, their separateness from oneself being clearly recognised by all, they are selves only in a secondary sense, but not in the literal sense of the word; and accordingly the *sruti*, with a view to prevent their identification with the Self, first treated of the Annamaya self. The aspirant for knowledge, too, understanding this truth, departs from this world, *i. e.*, gives up his attachment for the son and the like perceived as external to the self, and identifies himself with the Annamaya self as taught in the *sruti*. That is to say, no longer identifying himself with the pleasures and pains of the sons, &c., he rests in the mere Annamaya self. In the same manner he passes from the Annamaya into the Prâṇamaya and other selfs. On passing into the Ânandamaya, he gradually gives up the four aspects of the Ânandamaya sheath and finally rests in Brahman, the One Partless Bliss, spoken of as "Brahman, the tail."

What is truth, Duality or Non-Duality?

Now we have to discuss this point: Who is he that thus knows? and how does he attain (Brahman)?—Is he who attains (Brahman) distinct and quite separate from the Supreme Âtman? or is he identical with the Supreme Âtman?

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Or, is he both distinct from and identical with the Supreme Àtman ?—(S).

(*Question*) :—What would follow from this ?

That is to say, where is the necessity for this discussion? A discussion must be calculated to remove a doubt and to serve a definite purpose.—(A).

(*Answer*) :—If he be distinct from the Supreme Âtman, it would go against the sruti which says :

> " This having sent forth, into that very thing He then entered." *
>
> " Now if a man worships another Deity, thinking 'the Deity is one, I am another,' he does not know." †
>
> " Existence.....one alone, without a second." ‡
>
> " That, Thou art." ||

If he be identical with the Supreme Àtman, then he would be both the agent and the object of the action spoken of in the words " he attains the Ânandamaya self;" which is opposed to reason. Moreover, then, either the Supreme would be subject to the misery of sa*m*sâra, or there would be no Supreme Being at all. ¶

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* *Ante* p. 524. † Bri. Up. 1-4-10. ‡ Chhâ 6-2-1. || Ibid 6-8-7.

¶ If jîva and the Supreme be identical, either jîva should be merged in the Supreme, or the Supreme should be merged in jîva. In the former case, the existing sa*m*sàra should pertain to the Supreme ; in the latter case there would be no place for the Supreme, the Ruler of jîvas.—(V).

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The third case is evidently open to objection. The three sides of the question being all alike apparently open to objection, it is necessary to discuss the matter thoroughly, with a view to determine which of them is quite free from objection ; and everybody knows that it is a determinate and certain knowledge which can be of any benefit.—(A).

(*The opponent*) :—If it be not possible to refute the objections to which both the sides are severally open, then there is no use discussing the point. If, on the contrary, it is settled that one of the two sides is not open to objection, or if there be a third side which is quite unobjectionable, then that must be the meaning of the *sruti*, and a discussion of the point would be quite uncalled for.

(*Answer*) :—No ; because that settlement is the very object in view.—Certainly, if the objections urged against the two sides could not be answered, or if there be a third side which is recognised as unobjectionable, then the discussion would be useless. But that point has not been settled as yet ; so that this discussion, intended as it is for a settlement of the point, does serve a purpose.

(*The opponent*) :—Yes, the discussion has a purpose to serve, inasmuch as it is intended to determine the meaning of the *sâstra* or scriptures. So, you are welcome to discuss the matter, but you cannot establish the point.

(*The Vedântin*) :—What ! is there a Vedic commandment that the point shall not be established ?

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(*The opponent*) :—No.

(*The Vedântin*) :—Why then (do you say that I cannot establish the point) ?

(*The opponent*) :—Because many are arrayed against you. Relying as you do solely on the teaching of the Vedas, you maintain oneness. But many, indeed, are those who are arrayed against you, arguing for duality and not caring for the Vedas. I have therefore a doubt as to whether you can establish your point.

(*The Vedântin*) :—A benediction, indeed, to me is this very thing,—your saying that I, a monist, have many dualists arrayed against me. I will conquer them all ; and I shall now commence the discussion.

Non-duality is truth, because duality is a creature of ignorance.

I maintain that 'he who thus knows' * is the Supreme Âtman Himself; for, it is here intended to teach that he is identical with the Supreme. Here, † in the words "the knower of Brahman reaches the Supreme," the *sruti* has indeed proposed to teach that jîva attains identity with the Supreme through knowledge of that Supreme One. Certainly, it is not possible that one can ever attain identity with another altogether distinct.

Whether destroyed or not, one cannot become another ; a pot, whether destroyed or not, does not become a cloth.—(A).

* *i. e.*, the jîva. † At the commencement of this Vallî.

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(*The opponent*) :—Neither is it possible that one can ever attain identity with oneself.

If jîva be identical with Brahman, he is already Brahman. What then is the meaning of the *sruti* which says, "He who knows Brahman reaches the Supreme;" "He who knows Brahman becomes Brahman Himself." * —(S)

(*Answer*) :—It is true that jîva is already Brahman, for, he who is not Brahman cannot become Brahman. As to the *sruti* teaching that the knower of Brahman attains Brahman, it only means to say that what is unattained by avidyá becomes attained by vidyà or knowledge, just as the tenth man who, by ignorance, did not know that he was the tenth, became the tenth by knowledge.—(S).

We answer the opponent thus:—The object of the *sruti* is to remove the idea of separateness caused by avidyá. The attainment of one's own Self through Brahma-vidyá, as taught (by the *sruti* in the words quoted above), consists in the giving up of the non-self, of the personal self connected with the physical body, etc., which are erroneously regarded each in turn as the self.

(*Question*) :—How are we to understand that such is the purpose of the teaching ?

(*Answer*) :—Because the *sruti* teaches knowledge and no more. And we all see that the result of knowledge is the removal of ignorance. And mere knowledge is here taught as the means of attaining the Self.

* *Mund*, Up. 3-2-9.

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Apart from the removal of avidyâ, no reaching of Brahman like the reaching of a village is meant here.—(S).

(*The opponent*) :—It is like imparting knowledge of the road. The teaching of mere knowledge (of Brahman) as the means does not point to identity with Him.—Why ?—For, we see that knowledge of the road is imparted for reaching a strange village ; and certainly the man who has to go to the village is not identical with the village.

Just as the knowledge of the road to the village is the means of reaching the village through walking, so also, knowledge of Brahman is the means of reaching Brahman through a repeated practice of contemplation of that knowledge.—(S).

(*Answer*) :—No, because that is a different case. Certainly, no knowledge of the village itself is there imparted ; it is only knowledge of the road leading to the village that is imparted. On the contrary, here (in the upanishad) no knowledge of means other than knowledge of Brahman is imparted.

One literally reaches the village by travelling on the road; whereas here the reaching is figurative and consists in the giving up of avidyâ by knowledge.—(S).

(*The opponent*) :—It means that knowledge of Brahman aided by the ritual and other acts treated of in the sruti constitutes the means to the attainment of the Supreme.

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(*Answer*) :—No ; for, we have already answered this objection by saying that moksha is eternal, and so on.

So far as liberation is concerned, there is not the least thing to be effected by ritual. The Real is in His inherent nature ever wise and therefore ever pure. Brahman is therefore ever free. What is there for works to do here. ?—(S).

And the sruti, in the words "this having sent forth, into that very thing He entered," teaches that the one embodied in the created objects is identical with Brahman.

Fearlessness in moksha is compatible only with non-duality.

It is only on this theory that we can explain how the knower of Brahman attains fearless stay in Brahman. Of course, it is only when the knower sees none other than himself that he may be said to have attained the fearless state by knowledge, there being then none other * than himself that might cause fear. And all beings other than the Self must be creatures of avidyá; for then alone can mere knowledge lead us to regard the external being as unreal.

It is only when duality is a creature of avidyá and the real existence is one alone that the following passages will have a meaning :

* such as *Is*vara.

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"He who thinks 'Deity is one, I am another,
he does not know." *
"He is to be known as one alone." †—(S).

Duality is not perceived by Atman in His natural state.

The existence of a second moon, indeed, is one which is not perceived by him who has eyes unaffected by the disease of *timira*.

The knowledge that the moon is one will be true only if a second moon is not seen by those other than the *timira*-diseased man.—(S).

(*The opponent*) :—It cannot be granted that no external being is perceived.

(*Answer*) :—You should not say so ; for it is not perceived in the states of sushupti and samâdhi.

Speaking of sushupti, the sruti says, "Then there is no duality." So that, though perceived at times, duality is not perceived at other times and is therefore unreal.—(S).

(*The opponent*) :—Non-perception (of duality) in sushupti is like the non-perception of a thing by one who is quite preoccupied with another thing.

(*Answer*) :—No ; for there is then (in sushupti) no perception of anything at all.

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* Bri. Up. 1-4-10. † Bri. Up. 4-4-20.

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(*The opponent*) :—Since there is a perception of external objects in the jâgrat and svapna states, the external objects must really exist.

(*Answer*) :—No, because the jâgrat and svapna are creatures of avidyà. *—The perception of external objects in the jágrat and svapna states is caused by avidyâ, because it does not exist in the absence of avidyà.

(*The opponent*) :—Then even the non-perception in sushupti is due to avidyâ.

(*Answer*) :—No, because this non-perception is the natural state (of Àtman).— (*To explain*) : It is the immutable state of Âtman that constitutes His real nature, because it is not dependent on other things. No changing state can ever constitute His real nature, because it is dependent on other things. Certainly the real nature of Âtman has no need of an external operative cause. It is only a specific aspect of Âtman that stands in need of an external cause to bring it about. This specific aspect is a change, and perception (of external objects) in the jàgrat and svapna states is a specific aspect (of the Âtman). Indeed, that state of a thing which does not depend on an external cause is the real nature of that thing ; what is dependent on an external cause does not constitute the inherent nature of the thing, inasmuch as it disappears on the disappearance of the external cause.

* Avidyà is the erroneous identification of the Self with the body, etc.—(A).

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Therefore, sushupti being the inherent state of the Âtman, the specific aspect (of perception) is then unmanifested, whereas it is manifested in the jàgrat and svapna states.

Fearlessness is incompatible with duality.

In the case, however, of those who hold that there exists an Îsvara and a universe distinct from the Self, there can be no cessation of fear ; for, fear arises from an external being ; and an external being, if existent, can never undergo annihilation ; and * what is non-existent cannot make its existence felt.

(*The opponent*):—The external being becomes the source of fear only when conjoined with another cause. †

(*Answer*) :—No, for it is the same with this other cause. Even supposing that the external being becomes the source of fear only when there exists another auxiliary co-operative cause, permanent or transitory, such as good and bad acts (dharma and adharma), we cannot suppose that such a cause will ever cease to exist, and therefore there would be no cessation of fear. If, on the contrary, we should suppose that such a cause would cease to exist, then existence and non-existence would be mutually interchangeable, and no faith could be placed in anything whatsoever.

* This is said against a possible supposition of the opponent, that fear is non-existent and is therefore absent in moksha.

† This other cause being jîva's dharma and adharma.

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Supposing fear can arise without a cause and is therefore not caused by Îsvara, even then there would be no cessation of fear. If fear be inherent in Âtman, then it would cease only with the cessation of Àtman. But no follower of the Vedas would ever admit that Âtman will ever cease to exist.—(S).

On the other hand, this objection does not apply to the theory of oneness, inasmuch as (the fear of) sa*m*sàra as well as its cause are creations of ignorance. Certainly, the second moon seen by the *timira*-diseased eye neither comes into being nor undergoes annihilation.

Fear being caused by ignorance, it disappears on the disappearance of ignorance. If it be caused by an external object, then there will be fear always. If it be caused by the Self, then the Self having no control over it, it would not cease unless the Self ceases to exist, which nobody is prepared to grant. And if the Self should cease to exist, there would be none to reap the fruit of the cessation of fear. If we hold that fear is caused by mere avidyâ, all this can be easily explained. When avidyâ will be absent, fear will be absent too ; for, fear arises only when there is avidyá. Fear arises when Brahman is not realised. Whence can fear arise when Brahman is realised ? Where is the serpent when the rope is seen ? Therefore avidyá alone must be the cause of fear.—(S).

Ignorance and knowledge are not the attributes of the Self.

(*The opponent*) :—Then knowledge and ignorance, vidyà and avidyâ, are the attributes of Âtman.

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(*Answer*) :—No, because they are cognised in immediate perception (pratyaksha). Discrimination and non-discrimination, knowledge and ignorance, are, like colour, perceived by immediate perception, as pertaining to the mind (anta*h*-kara*n*a). Certainly, as an object of immediate perception, colour can never be an attribute of the percipient. And avidyâ or ignorance is cognised by one's own experience, "I am ignorant, and my understanding cannot discriminate." So also, knowledge or discrimination is cognised in one's own experience ; and the wise impart their knowledge to others, and accordingly those others understand also. Therefore knowledge and ignorance, vidyâ and avidyá, should be brought under the category of name and form. Name and form are certainly not the attributes of the Âtman, since the *s*ruti says :

> "He who is called Âkása is the revealer of name and form. That which is distinct from them is Brahman." *

These again, name and form, are mere fictions, just as, with reference to the sun, day and night are mere fictions ; they do not exist in reality.

Attainment is knowledge.

(*The opponent*):—In the theory of non-duality, an identical being would be both the agent and the object of

* Chhá. Up. 8-14-1.

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the action spoken of in the *s*ruti "this Ànandamaya Self he attains."

(*Answer*) :—No, for this attainment consists in mere knowledge. No reaching, as in the case of a leech (jalúka), is meant here.—What then ?—The reaching spoken of in the *s*ruti means mere knowledge.

I. e., the knowledge "I am Brahman," which removes avidyà as well as its effects erroneously ascribed to Brahman, the True Self. So that, on the attainment of knowledge, there would be no occasion for this objection.—(A).

It may be urged that the Âtman never sees himself as subject to pleasure and pain ; *i. e.* it may be objected that, since Brahman who is ever free is never subject to sa*m*sára, He cannot regard the cessation of sa*m*sàra, resulting from knowledge, as of any benefit. In reply, we ask, then tell me who the seeker of moksha is. There being no sa*m*sárin other than Brahman, there would be no seeker of moksha if Brahman be not subject to sa*m*sàra, and the scriptures treating of moksha would all go in vain. Moreover, in the states of jâgrat, svapna and sushupti, the Self experiences Himself as subject to sa*m*sâra, by His inherent Consciousness, as "I am black, I am happy, I do not know." Being devoid of causes and effects, of the senses and the body, the Supreme Àtman is not subject to such division as the agent and the object, and so on. Because of the absence of these, the Átman is nothing but pure Consciousness. Knowledge removes from the Âtman all connection with action, which arises from avidyà. In Himself the Átman is unrelated to action. No works are necessary for one to attain one's own

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inherent nature; for works are necessary only to bring about a change or what is not inherent in the nature of a thing. The rituals enjoined in the Veda are useful only in cleansing the mind and preparing the way for the removal of ignorance.—(S).

(*The opponent*) :—Attainment should be understood in its literal sense, it being declared in the sruti that the knower *attains* Âtman.

(*Answer*) :—No ; for actual union is not seen in the case of the Annamaya self.

When the knower is said to pass from the external world into the Annamaya self, we find that no actual reaching takes place as in the case of a leech or in any other fashion.

(*The opponent*):—The Manomaya, or the Vijñânamaya, having gone out towards external objects, turns back again and attains itself, *i. e.*, abides in itself.

Like the manas or buddhi, which, after going out towards external objects through its vrittis or functions, turns back and reaches itself, so also the Âtman goes out towards the physical body, etc., through manas, and then turning back, comes to Himself.—(S).

(*Answer*) :—Seeing that one cannot act upon oneself, you have asserted that some one outside the Annamaya self passes into the latter ; but you here speak of the Manomaya or the Vijñânamaya returning to itself: this is a self-contradiction.

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Even a leech, however active, cannot reach itself by itself. Even supposing that a leech, being made of several parts, reaches one of its parts by another, the Àtman cannot do so, inasmuch as He has no parts.—(S).

So, too, it is impossible to explain the actual attainment of the Self by the Ànandamaya.

Therefore the attainment is not reaching. Neither is it one of the Annamaya, &c., that attains Brahman. As the only remaining alternative unobjectionable view, the union (spoken of here) must be mere knowledge, attained by one who is outside the sheaths ranging from the Annamaya to the Ànandamaya.

It is only from ignorance that the Supreme Self, the Innermost Self in all, who lies beyond all sheaths and who is immutable, is said to attain or know the Self, just as it is on account of ignorance that àkàsa is said to be a space-giving substance.—(S).

When union is thus viewed as mere knowledge, (we can understand how), on the rise of the knowledge of one's true Self, vanishes away the Âtman's illusory knowledge, that identification of the Self with the not-self—such as the Annamaya—which arises from the Âtman's connection with the heart-cave,—that Âtman who is within all, who abides in the not-self including the Ànandamaya, and who, having created the universe from the âkâśa down to the physical body, then entered into that very universe. The word "attain" is used in this figurative sense, namely, the cessation of illusion of avidyà or ignorance ; the attaining of the

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all-pervading Âtman cannot indeed be explained in any other way. Moreover, there is no being other than Âtman ; and one cannot attain oneself. Certainly a leech does not attain itself. Therefore, it is only with a view to impart the knowledge of the oneness of the Self with Brahman defined above in the words "Real,Consciousness, Infinite is Brahman," that Brahman who is the object of all experience is represented as multiplying Himself, as creating the universe, as entering it ; as the Flavour attained by the wise, as the Fearless, as the Goal attained, and so on ; whereas, in point of fact, no such conditions can exist in the unconditioned Brahman.

That is to say, all this representation is intended to lead to the knowledge "I am Brahman" who is the Real, the Infinite, the never-failing Consciousness. On the rise of the sun of knowledge, the Self who lies beyond the five sheaths devours one by one all the five sheaths, and, like a lamp, becomes extinguished in Himself.—(S).

A summary of the foregoing discussion.

Sâyana gives a clear summary of the results of the foregoing discussion as follows :

(*Question*) :—Who is meant by the words "he who thus knows ?"— Is it Paramâtman or some one else ? It cannot be Paramâtman, for, He is the one to be known and cannot therefore be the knower. It cannot be some one else either, for, it would be opposed to the teaching such as "That, Thou art."

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(*Answer*) :—This objection does not apply to our theory ; for, the Paramâtman can be both the knower and the known. When conditioned by the physical body, the senses, and other upádhis, He is the knower ; as the one partless Bliss, He is the one to be known.

(*Objection*) :—The *s*ruti says that 'he who thus knows' attains Brahman. Attainment (*sam*-krama*na*) means firm conjunction, as we find in the case of a leech firmly holding on to a blade of grass ; and certainly, the knower, the Paramâtman, conditioned by the upádhis such as the body and the senses, cannot be said to attain the Annamaya self in the manner of a leech.

(*Answer*) :—Not so, for, attainment here means the disappearance of illusion as a result of knowledge. And accordingly the Bhâshyakâra (*S*ankarâchârya) has said, "the word 'attain' is used in a figurative sense,—the cessation of illusion, of avidyá." Mere knowledge cannot indeed be the means of attaining, in the literal sense ; we do not, for example, find that the mere knowledge "this is composed of collyrium" ever attaches collyrium to the eye.

(*Objection*) :—Already, in the words "departing from this world" occurring in the first instance, the *s*ruti has spoken of the disappearance of illusory knowledge concerning external objects such as children.

(*Answer*) :—If so, then, by the attainment of the Annamaya self the *s*ruti may mean that the illusion regarding children and the like will spring up no more. We have accordingly explained the attainment of the Annamaya to mean *resting in the Annamaya self*. On the same principle,

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by the attainment of the Prâṇamaya we mean that, as a result of the realisation of the Prâṇamaya self, the illusion of the identification of the Self with the Annamaya, which has once disappeared, does not spring up again. And so in the subsequent cases. Though the Annamaya, etc., are not the True Self, still, they are spoken of as the Self, because from illusion they are commonly regarded as the Self, as the thing corresponding to the notion of 'I.' Seeing that Brahman, the Real Bliss, is beyond speech and thought, the *sruti* does not speak of the attainment of Brahman, the real Bliss, by the four-aspected bliss of the Ânandamaya-kosa, though as a matter of fact there exists such attainment.

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CHAPTER XII.

THE UNCONDITIONED BRAHMAN.

Brahman is beyond speech and thought.

तदप्येष श्लोको भवति ॥ १६ ॥

॥ इत्यष्टमोऽनुवाकः ॥

16. On that, too, there is this verse.

Here is a verse which also teaches that on realising—by knowledge, in the manner described above—that One, the Unconditioned Self, one is not afraid of any thing whatever, *i. e.*, attains a fearless permanent stay. This verse serves also as a brief summary of the whole teaching of the present section, the Ânanda-Vallî.

This verse is quoted for the purpose of explaining the view that Brahman is beyond the scope of speech and thought.

॥ अथ नवमोऽनुवाकः ॥

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

[Anuvaka IX]

1. He who knows the bliss of Brahman, whence (all) words recede, as well as mind, without reaching, he is not afraid of any one whatsoever.

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From the Unconditioned Non-dual Bliss-Self defined above, all words—all designations which can denote only conditioned things such as substances (dravya), but which are employed by authors to denote the Unconditioned Non-dual Brahman alike, because of the fact that He is also an existent thing—recede without reaching Him ; *i. e.*, failing to denote Brahman, they show themselves powerless. Mind (manas) means thought, cognition. And whatever thing speech is employed to denote,—and it is employed to denote even the supersensuous,—thought also proceeds to comprehend that thing. And wherever cognition acts, there speech also acts. Thus everywhere speech and thought, word and cognition, act together.

* Be it known that Brahman lies beyond the reach of speech. Because of the absence in the Paramàtman of the features—such as relation with another thing, attributes, action, genus, popular usage, etc.,—which may occasion the application of words, the *sruti* studiedly asserts, in the words "without reaching," that Brahman cannot be denoted by words. We have therefore said before (*Vide* p. 237 *et seq.*) that the words " Real, " etc., merely define the nature of Brahman by denying the applicability to Him of substantives and attributives which are applicable only to the five sheaths. We hold that the Self is Brahman devoid of the ideas of 'I, Ego' and 'mine.' Therefore, words which are applicable to substantives &c. recede from

* The comments running from this paragraph onwards up to where Śankarâchârya's Commentary is resumed are taken from Sureśvarâchârya's Vârtika and Ânandajñâna's gloss thereon.—(Tr).

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Brahman because of the absence of the necessary features mentioned above. *As well as mind* : All cognitions which are transformations of mind (buddhi) are incapable of reaching Him who is the Witness of the mind and its functions. Therefore, as cognitions fail to reach Him, words which generate cognitions 'recede, as well as mind,' *i. e.*, as well as the cognitions produced by the words.

(*Question*) :—Then how is it that Brahman is said to be known through the śástras or scriptures ?

(*Answer*):—All the words which are used to impart a true knowledge of Brahman only give us to understand Him indirectly, by implication ; they fail to denote Him directly.

The mental cognition which is generated by a word has a form, and so fails to reach the self-conscious Brahman ; thus cognitions recede from Him along with the words.

The Word removes our ignorance of Brahman without denoting Him.

(*Question*);—If Brahman be beyond speech, and beyond the thought generated by speech, how can speech (Revelation) remove the ignorance concerning Him ?

(*Answer*) :—Speech, such as "That, Thou art," has that peculiar power in it in virtue of which it removes the ignorance concerning Àtman without directly designating Him, just as, in the case of a man who is asleep, his sleep is removed by such words as " O Devadatta, arise " which are used to awake him, but which do not designate him who awakes. And ignorance disappears because it has a weak basis as compared with knowledge. Knowledge is

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the very essential form of the Self, and therefore ignorance can hardly exist in the Self. Moreover, speech has an inconceivable power, as seen in the case of spell-chants used for curing bites of poisonous animals ; and accordingly we know Brahman through words, which, without directly denoting Him, can produce a knowledge of Him and thereby dispel our ignorance. When men who are asleep are awakened by means of words, they give up sleep and awake without having grasped the relation between the words and what is denoted by them ; for, in sleep no one grasps words as he grasps them in the waking state. Thus in the case of a man who is asleep the knowledge caused by speech is effective though there is no grasp of the relation between the words and their respective meanings. So when ignorance is despelled by speech, there can arise the knowledge 'I am Brahman.' Though the words 'that' and' thou' in the sentence "That, Thou art," can in themselves denote only the conditioned consciousness, the sentence as a whole generates by implication the idea of the One Invisible Essence,—of Brahman as identical with the Inner Self, though this last is not directly denoted by the words ; and this knowledge of the oneness destroying the ignorance of it, we realise in experience our identity with Brahman.

The two occurrences, namely, the rise of knowledge and the disappearance of ignorance, are not identical and simultaneous ; they are related as cause and effect, the one preceding the other. There is therefore no room for any such question as "which of them precedes the other ?" The word which dispels ignorance (avidyâ) gives rise to the knowledge 'Iam Brahman' ; and this knowledge disappears

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along with ignorance after destroying it, just as the medicinal drug itself disappears after removing the disease. Then there remains that One who is ever self-conscious, pure, and free.

The doctrine of the injunction of Brahma-jnana refuted.

Thus Brahman being eternal and ever free, no necessity exists either for operation (bhâvanà) of any kind or for evidence (màna) of any other sort.

Brahman being Himself Consciousness, He is above the ordinary run of knowable things ; and it is only in the case of the knowable things of our ordinary experience which are known through external means—that is to say, in the case of things which are not self-known like Brahman—that a necessity for external evidence exists. Unlike the fact that "there are fruits on the bank of the river" asserted by a trustworthy person, the fact of Brahman's non-duality is not amenable to such evidence as sensuous perception (pratyaksha) ; how, then, can one say that the sruti speaking of Brahman's non-duality stands in need of further evidence ? What evidence does one need to become conscious of That One, by whose presence alone one becomes conscious of the knower, of the instrument of knowledge, of the object known, and of the resulting knowledge. Unlike the consciousness of a pot, which suffers interruption for want of appropriate conditions—an appropriate time, an appropriate place, an appropriate state of mind,—the consciousness of Brahman never suffers interruption in any state whatever, in jâgrat or svapna or sushupti ; for, He

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is the witness of the presence or absence of the interrupting causes. The mind which apprehends 'this should be done thus,' and 'this should not be done thus,' does not exist by itself; it has its being in this One, the Self; what operation or external evidence, therefore does His existence need? What evidence does the One Consciousness need, that One who is wide awake even prior to the operation of the agent, etc.,—that is to say, in sushupti, etc.,—unassociated with conditions (upádhis) and unconcerned with the not-self?

Though commanded by a Vedic injunction, how can one see that Thing which is not denoted by words and which thought, too, cannot reach? Being eternally existent, Âtman does not stand in need of human effort to bring Him into being; and being beyond the reach of speech and thought, neither can the knowledge of Him form a subject of injunction. If the statements of fact such as "That, Thou art," should be construed as subsidiary to the injunction of knowledge, "the Átman should be seen," then, the identity of the Self and Brahman asserted in such subsidiary propositions will have to be set aside, as lying outside our ordinary experience; for nothing that is said in a subsidiary proposition can be accepted as meant by the Veda to be true if it should run counter to the evidence furnished by sensuous perception and the like. It is true that the Veda sometimes enjoins things which do not exist as facts of our ordinary experience, as, for instance, when it enjoins us to regard the heavens as fire; but it does so only when the several things spoken of, such as the heavens and fire, are, when taken by themselves, facts of our experience. On the contrary, Brahman who is said to be

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eternally pure and free is never a fact of our ordinary experience and cannot therefore form a subject of an injunction. A Vedic commandment, though lying outside our ordinary experience, can be made out, as formed of a peculiar correlation of several known things brought together; but Brahman is one and indivisible and is not a composite thing which can be spoken of in a sentence as made up of several detached parts correlated together: Brahman cannot therefore form a subject of injunction.

It cannot be urged that such a thing as the Brahman described above cannot possibly exist; for, how can one say that such a Brahman cannot possibly exist, seeing that evidence as well as non-evidence, as also spurious evidence, all do bear testimony to His existence—all of them existing to us only as witnessed by Him who is the Eternal Consciousness?

(*Objection*):—If the Vedânta does not enjoin knowledge, how can its teaching be authoritative?

(*Answer*):—Why should not the assertive * sentences, such as "That Thou art," be regarded as authoritative? They do impart knowledge, which removes the ignorance of the Immutable Consciousness as also the pain that results from that ignorance. Even the injunction (niyoga) of knowledge can have no meaning unless this knowledge of the Immutable Consciousness be held as true; and the injunction itself, which is insentient, cannot make itself known in the absence of this Consciousness.

If the Vedânta enjoins the knowledge of Brahman, in the words "He shall see Âtman," we ask, whence is the existence of the Unconditioned Brahman known? Is it from the

* as opposed to sentences implying command or injunction.

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sentence of command or from any other sentence? It cannot be from the sentence of command; for the whole meaning of the sentence consists in enjoining on man the duty of acquiring knowledge of Brahman. A sentence of command enjoins a duty on man without reference to the reality or unreality of the things referred to in it, and cannot therefore be an authority as to the real nature of the things it speaks of.

In point of fact, knowledge cannot form a subject of injunction, inasmuch as it cannot be done or undone or otherwise done by a person at will; he cannot therefore undertake the act though he may be enjoined by hundreds of sentences. He can engage only in an act which it is possible for him to do. It cannot be said that the nature of Brahman can be known from such assertive sentences as "That Thou art;" for, these sentences being held as subsidiary to the sentence of command, cannot describe Brahman unconditioned by the subject-matter of the main proposition; and therefore Brahman described in such subsidiary assertive sentences must be one who is concerned with *action*. Those who are given never to transgress Vedic commands may even eat their own flesh and give up their dear lives, these acts being in their power to do. But one does not undertake the boiling of gold pieces though enjoined. He who, believing that he is enjoined by *sruti* to know Brahman, blindly undertakes the act without any regard to its possibility, would fail to achieve his purpose and so put himself to unnecessary pain, like the thief among boiler-makers. *

* A thief, with a view to prevent the discovery of his theft, took shelter in the house of a boiler-maker close by. The master

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Neither can it be said that contemplation (upâsaná) of the Conditioned Brahman, which can form the subject of an injunction, gives rise to the Brahma-jñâna or knowledge of the Unconditioned ; for, it is a principle laid down in the *sruti* and the *smriti* that the result of contemplation is the attainment of the Conditioned Brahman in accordance with the contemplation, but not of the knowledge of the Unconditioned.

If the contemplation enjoined does not comprehend the real nature of Brahman, then such a contemplation cannot give rise to Brahma-jñána ; the idea of silver, repeated ever so often, cannot give rise to the idea of the mother-of-pearl mistaken for silver.

If the Àtman could be known, then injunction of the knowledge (jñána) or contemplation (upâsanà) of the Átman would be possible. As the *sruti* says that the Àtman cannot be known, there can be no injunction of the knowledge or contemplation of Àtman who is beyond the reach of knowledge.

The Niyoga-vâdins hold that the Upanishads give us to know the Reality only in connection with an injunction, believing that a mere assertive sentence of the Veda unconnected with an injunction has no value as evidence of

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of the house ordered him to make a boiler. He could not help undertaking it ; but, not having been trained to it, he was doing the task very awkwardly. Meanwhile, the city police, who were in search of the thief, soon appeared there, and, seeing how awkwardly he was doing the work, they thought he was the thief and arrested him.

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truth. This cannot be ; for, it is works that are enjoined in the Vedic injunctions, and a person may be directed by these injunctions to do acts, which he can accomplish with effort. How can he ever be made to undertake what has not to be accomplished by effort and action, namely, the real nature of the Self ?

Neither is it the knowledge of the Self that is enjoined here in the Upanishad by the sentences of command ; for such an injunction is included in the general injunction " Every one shall study his own section of the scriptures." Just as the knowledge of the injunction of a sacrificial act does not itself require an injunction other than this general injunction, so also the knowledge of Átman does not require a separate injunction.

Suppose the Niyoga-vàdin says as follows:—It may be so, if, even in the absence of an injunction, we find people regarding Self-knowledge as a means to the end of man. On the contrary, we do not find that such is the case. It being only from a Vedic injunction of Self-knowledge that we come to know that Self-knowledge leads to the good of man, neither mere assertive statements nor other sources of knowledge can impart the knowledge of that fact.

(*We Answer*) :—It is not so ; for we cannot conceive of any result of knowledge other than a comprehension of the object to be known. Since the knowledge of the Self can arise even in the absence of an injunction other than the general one " Every one shall study his own section of the scriptures," what purpose is there to be served by an injunction of Self-knowledge ?

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Suppose the Niyoga-vâdin rejoins thus :—It is not the *sâbda-jñâna*, or such knowledge of the Self as can be imparted by the words of the *sruti*, that is enjoined in the Upanishad. On the other hand, the Upanishad enjoins quite a different knowledge of the Self. It enjoins the achievement of that transcendental intuitive knowledge of the Supreme Self through the cultivation of perfect self-control, perfect tranquillity, perfect endurance, perfect balance of mind. Indeed it is not possible to comprehend Brahman, like a jar, by such knowledge as can be imparted by words, inasmuch as Brahman is not a thing which can be denoted by a sentence. The import of a sentence, as held by experts in the subject, consists in the correlation of things denoted by the several words in the sentence. We do hold that Vákya or speech is the right source of knowledge regarding Brahman ; but, as lying beyond the scope of speech, Brahman's real nature cannot form the import of a sentence ; so that we are forced to admit that Brahman has to be comprehended by some other kind of knowledge than that produced by words.

Against this it may be urged as follows :—If you do not grant that Brahman can be comprehended by such knowledge as can be imparted by a sentence, then Brahman cannot be taught by the Vedas.

The Niyoga-vâdin answers :—You cannot say so ; for, Brahman does form the subject of Vedic teaching, inasmuch as He is comprehended by that intuitive knowledge (*sâkshâtkâra*) which is achieved by a constant contemplation of such knowledge of Brahman as is produced by the Vedic texts. We cannot admit, on the

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mere authority of your dictum, that Brahman constitutes the subject of Vedic teaching, and forms the import of a sentence ; for, then, knowledge of Brahman would not depend on the effort of man. Unlike Dharma, the Âtman's nature cannot form the import of a sentence, as He cannot be connoted by any word. Even supposing that He is connoted by a word, He cannot form the import of a sentence ; for, single detached words can only connote universals (sâmânya) or generic attributes, whereas a sentence as a whole points to a particular object. Though Brahman may be conceived as a universal (sàmânya), He cannot be regarded as a particular. In point of fact, however, the Vedàntin holds that Brahman does not admit of such distinctions as a universal and a particular ; so, how can He be comprehended by speech ? Being not denoted by a word, Brahman cannot form the import of a sentence ; so that no knowledge of Brahman can be imparted by speech. Therefore the intuitive knowledge that " I am Brahman" is beyond the reach of a sentence ; and as this intuitive knowledge is generated by a constant contemplation of that knowledge of Brahman which can be imparted by the Vedas, Brahman may be regarded as forming, in a way, the subject of the Vedic teaching.

The One Self is self-luminous, unconditioned, immutable, non-dual.

(*Siddhànta*) :—A refutation of the theory that the nature of Brahman is taught in the Upanishads in association with an injunction is contained in the verse quoted by the Upanishad here and explained by us. 'This is the object

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known,' 'this is knowledge,' 'I am the knower,'—being thus always clearly perceived as distinguished from one another, it is not these three categories of things, of which the Âtman is ignorant. Neither can the Àtman, who is the Witness of all cognitions, be of a nature other than that of pure consciousness ; that is to say, the Pratyagàtman, being the basis of all illusory manifestations, cannot himself be an illusory manifestation. Though of the nature of pure consciousness, the Àtman is not perceived as such owing to *ajnâna*, illusion, ignorance. He has nothing in Him to cast off and has nothing to acquire. Being the Witness of all that is cast away, and of all that is acquired, He must in Himself be immutable, subject to no change ; and He becomes the Witness of the perceiver, etc., only in virtue of His association with ajñána which is the cause of the perceiver, etc. It is the ego—the buddhi, the understanding—that takes these forms, "I know," "I do not know; " and this ego is only an aspect or function of the mind (anta*h*-kara*n*a-v*r*itti) and is the seat of pratyabhijñà, the faculty of the cognition of identity, *i. e.*, the faculty which holds together in association the different cognitions in their sequence. It is the perceiver—*i. e.*, the mind, the anta*h*-kara*n*a with a semblance of consciousness —that lacks or comes by knowledge. As the Âtman beyond all the sheaths is indivisible, He cannot put on the different forms referred to, as the mind can. It is the knower—*i. e.*, the ego, the agent, who puts on different forms, and who has a semblance-consciousness,—who is said to recognise, in the form "this is the thing I saw" or "I am the same person that was" : *i. e.*, at the present moment, when the mind is impressed with an object presented to the senses,

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he recalls his former experience as the perceiver of an object, having all along carried with himself the impression of the object caused by the experience thereof in a former state of mind. Like this recognition of identity, even ignorance (ajñâna), etc., pertain only to the mind, not to the Immutable Consciousness ; and it is by illusion that one thinks that ignorance, etc., pertain to the Self. This is a fault of the mind (buddhi) : it is buddhi, the ego, the mind with reflected consciousness, that puts on the forms of external objects, the form of the self or knower, and the appearance of consciousness. Such variety and change of forms cannot pertain to the Self who is Immutable.

Knowledge of the one Self imparted by Revelation.

By the process of manana, *i.e.*, by following what is called the method of 'conjoint presence and absence' (anvaya-vyatireka) as indicated by the sruti, the aspirant of moksha sets aside as foreign to the True Self, all that is the not-self,—which is perceived by the mind, and whose form is reproduced in the mind at the time of perception,—seeing that the not-self is not always present in the jâgrat, svapna, and sushupti states ; and, seeing that pure consciousness is always present in all states, he holds on in the mind to that pure Consciousness, the Self, the 'Thou', the mind being then thrown into the form of the pure consciousness, which is not a thing that can be described in a sentence; that is to say, which does not admit of that correlation of things which is necessarily comprehended in the import of a sentence. Then the sentence "That, Thou art" or the like, shewing the unreality of what is inconstant produces the knowledge "I am Brahman," a state of the mind (buddhi-vṛitti) which, at the very next moment after its rise, burns

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away the ignorance of the Self and all its effects and gives the student to know that the Self is Brahman and that Brahman is the Self,—to know the Unconditioned One. Just as in virtue of the agreement in case (sâmânâdhikaraṇya) of the two terms in the sentence "The àkâsa in the jar is the mighty expanse of àkâsa," we set aside the limitations of the two âkâsas as incompatible with their unity and comprehend the one ákása underlying the two limited ones spoken of as identical, so also, in virtue of the agreement in case of the two words 'That' and 'Thou' in "That, Thou art," which shows the things directly denoted by the two words are related as substantive and attributive, we set aside all the limitations denoted by the two words as incompatible with the unity here implied and intuitively comprehend the One, not forming the direct import of the sentence ; and inasmuch as the words of the sentence have thus served to indicate the One Reality, the knowledge of the One may be considered to have been directly imparted by the sentence,—the sentence being by itself capable of imparting the knowledge of the One who does not form the import of a sentence.

No external evidence is necessary to prove the Self.

The assertion that another kind of knowledge has yet to be achieved is like threshing the husk of the grain. Non-conception, misconception and doubt are found to arise only with reference to a jar and the like, but not with reference to the cogniser's cognition and the Witness-consciousness. As to cognition there can be no non-cognition, misconception or doubt ; for, being immediately present before consciousness it does not need an external evidence. (To explain) :—A cognition, whether it is in the form of

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certainty or of doubt, presents itself to the cogniser without any medium ; wherefore it does not need an external proof. Nor does even the cogniser admit of non-cognition, misconception or doubt, inasmuch as he is immediatly present before the Witness-consciousness. Such being the case, it needs no saying that the Unconditioned Self whose never-failing consciousness bears a constant testimony to the existence of the cogniser, cognition, etc., require no external evidence at all.

Therefore no knowledge other than that imparted by the words of the Upanishad has to be achieved for further enlightenment. Moreover, this Unconditioned non-dual Self, admitting of no such relations as are implied in the direct import of any sentence, is experienced in sushupti ; and this experience cannot be an illusion, as it is supported by the authority of the sruti which says "As to the view that there (in the sushupti) he does not see, (we say), though seeing, he does not see." * The very inherent consciousness of the Brahman-Self manifesting itself in that state of mind which results from a proper understanding of the final teaching of the Upanishads, constitutes the knowledge which can remove the nescience, that knowledge being as constant as the Self whereas the not-self is but a temporary manifestation. This Self cannot be regarded as the known or the unknown, as knowledge or ignorance, as one who knows or one who knows not ; for such things exist to us as witnessed by the Self ; and even His witnessship is not absolutely real. Wherefore no further knowledge is called for with a view to an elimination of these elements from the Self.

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* *Bri.* Up. 4-3-23.

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Knowledge of Brahman cannot be enjoined.

An injunction (niyoga), moreover, can command a person to do what lies in his power; but knowledge of things as they are, depends, not on the will of a person, but upon things themselves. If the knowledge 'it is to be done thus' and 'it is to be done not thus' can be derived from the ritualistic section of the Veda, without that knowledge being separately enjoined, why can a person not derive a knowledge of truth from an assertive sentence such as "That, Thou art" without a separate injunction. An injunction can command an action to be done; the agent, &c., do not form the subject of an injunction, because they already exist; and it is further held that an identical sentence cannot point to two things, *i. e.*, (in the present instance) cannot both command an act and impart a knowledge of the true nature of things referred to in the sentence.

It cannot be maintained that all speech implies injunction; for, there is a difference perceived by the ear in the very wording of the two kinds of sentences, those which express an injunction and those which assert. If it be held that sensuous perception cannot always be relied upon, then the definition of sensuous perception—that it is the knowledge arising in the ego from contact of the senses with what then exists—as given by the omniscient sage, Jaimini, would go in vain.

An agent can exercise his independent will with regard to an act. His will has no sway over the nature of things as they are. Mukti, in our view, is the state of Átman as He is; if it could be secured by action, then it would be impermanent.

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We hold that knowledge alone as true which comprehends a thing as it is. The knowledge which has its origin solely in man's effort can be no true knowledge any more than that of silver (arising when the mother-of-pearl is mistaken for silver). As right knowledge comprehends things as they are, it is impossible for the Vedânta to teach the real nature of the Thing as it is in connection with an injunction.

What is the reason for saying that the Upanishad teaches Brahman as related to an injunction? Does every sentence or every pramàna (source of knowledge) convey knowledge of things as subsidiary to an injunction? Unless some such invariable association is adduced as a reason, we cannot admit that the Vedàntic texts impart knowledge of Brahman only as related to an injunction. We hold quite a different view: we hold that the texts of the Upanishad which are not connected with any injunction constitute the authority as to the true nature of the Inner Self as He is, though we admit that such texts of the Upanishad as are connected with injunctions enjoin acts such as *sravana*, the study of the scriptures, and so on. Moreover, all effort on the part of man enjoined by the *sruti* in connection with the knowledge of Brahman, be it the knowledge imparted by the very texts or the knowledge which is alleged to result from a repeated practice thereof, presupposes that Brahman forms the subject of treatment in the Upanishads. If this be not admitted, then the injunction of the knowledge of Brahman would be impossible. The theory that the Reality is taught only as associated with an injunction runs counter to the fact that such passages as "Brahman is not gross," *

* Bri. Up. 3-8-8.

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"Brahman is beyond words"*, &c., treat of Brahman as He is. These passages should not be rendered unauthoritative concerning the nature of Brahman by being made subsidiary to an injunction. It cannot be urged that, if unassociated with an injunction, these passages, like the speech of an untrustworthy person, would have no authority. For, if such passages be not authoritative as treating of Brahman, then the injunction would have no scope at all. Even though enjoined to know Brahman, who is in fact unknowable, one cannot do it ; none has power to make a thing what it is not. If it be said that the Vedic injunction would impel him to the act, then he would do it like the thief among the boiler-makers. †

Moreover, the injunction of knowledge runs counter to the texts which, in a commanding tone, assert that Brahman is other than what is known and other than what is unknown. The *sruti* denies Brahman's knowability, in sentences of command such as "whereby shall one know the knower?" ‡ "Thou shalt not see the seer of sight." § Brahman being the Eternal self-luminous Consciousness illuming all luminaries, to know Him is impossible.

(*Objection*) :—It is Âtman that sees the visible universe. So, how can it be said that Átman is not the object directly perceived ?

(*Answer*) :—If so, in the act of knowing the Àtman, the agent and the object of the action would be identical, namely, the Àtman. In fact, being unseen, He can-

* Katha-Up. 3-15.
† *Vide* note on p. 658.
‡ Bri. 2-4-14.
§ *Ibid.* 3-4-2.

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not be the object; and being immutable (kûtastha) he cannot be the agent in the act of seeing. Thus alone, can we explain the denial—with reference to Âtman—of the six changes of state such as birth. It is such distinguishable forms as the cogniser, cognition and the cognised, that are said to be the objects of perception, being themselves not luminous. If, as the Witness-Consciousness, the cogniser be also the object cognised, then the cognition and the instrument of cognition would also be nothing more than the Witness-Consciousness, and the terms 'the cogniser,' 'the cognised' &c., would not denote what are ordinarily meant by such terms. So the Witness-Consciousness cannot be the object of cognition.

The authority of the 'anuvadas.'

If the anuvâda—repetition of a single notion or of a proposition, in a word or a sentence, in connection with an injunction—convey no evidence as to what it signifies in itself, it would not be possible to connect the substance of milk with the act of offering. * It is no reply to say that milk may be connected with svarga; for the substance of milk by itself cannot be connected with svarga except through an act. Moreover, when the *sruti* enjoins (in connection with Darsa and Pûrnamâsa) "He shall obtain cattle by milk-pail" † instead of by a pan (chamasa), it is held

* The reference here is to the injunction "He shall offer milk," where the act denoted by the word "offer" is a repetition of what was already enjoined in a separate sentence.

† In this injunction the *sruti* seems at first sight to connect the substance of the milk-pail with the result directly, without the intervention of an act.

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that partly the sruti intends a repetition of what is already taught,—namely that water should be poured into a vessel, and that the pouring of water into a vessel is a means to the svarga—and that it teaches a new truth in so far as it enjoins that instead of a pan (chamasa) a milk-pail should be used by him who seeks to secure cattle. Thus even here it is through its relation with the pouring of water—during the performance of the sacrificial rites of Darsa and Pùrnamâsa which are said to be the means to svarga—that the substance of the milk-pail can bring about the intended fruit, namely, cattle. This would be impossible if the repetitions (anuvâdas) should convey no authority as to what they signify. Perhaps it may be urged that, on account of the use of the milk-pail, which is different from pan (chamasa), the two acts of pouring are altogether different and that therefore there is no repetition of what is already taught. If this be true, then, it would also follow that the two acts are different as being enjoined in connection with different fruits, namely, svarga and cattle respectively; in which case all injunctions prescribing the use of particular substances for particular fruits in connection with acts already prescribed would have no scope at all.

The authority of assertive sentences.

(*Objection*) :—The assertive sentences which do not teach either that something should be given up or that something should be acquired can convey no authority as to what they signify ; so that, the sentence imparting the knowledge "I am Brahman" conveys no authority with it.

(*Answer*) :—As Brahman is our very Self, we need not put forth a fresh effort to secure Brahman. Being none

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other than one's Self, Brahman cannot be given up either. Since the assertive passage such as "That, Thou art" imparts the knowledge of Brahman which leads to the highest bliss, what more is left here for an injunction to do? Without an injunction, the passage is a self-sufficient authority. Similarly, it cannot but be admitted by the crows (of mîmâ*m*sakas) that anuvâdas are authorities as regards what they signify. It is when we seek to know the *purpose* of anuvâdas that we have to connect them with an injunction. Thus in no case can it be shewn that a sentence can convey authority as to what it signifies only when viewed in relation to an injunction. Whence then the necessity that from an injunction alone is authoritative knowledge derived?

If the original teaching and its repetition (vâda and anuvâda) convey different meanings, then the repetition should convey authority with it, as imparting the knowledge of what has been not known. And it is a fact of our experience that the two do convey two different meanings; the former is looked upon as teaching what is not already known and the latter as repeating what is already known.

If it be held that the repetitions convey ideas of things which are as illusory as the mirage-water, then injunction can have no scope anywhere. Every single term in a sentence (which is of the nature of an anuvâda) can give us to know what it designates, without presupposing anything else: If it should lack power to give us to know even that much independently, then its utterance would be altogether futile.

We ask, whence have you come to know that a term is an *anuvâda* or repeats what has been otherwise known,

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and that it is sâkânksha or presupposes its connection with something else ? It cannot be from the term itself having those attributes ; for, terms are looked upon as conveying no authority with them. And as to the injunction itself, its signification has been exhausted by giving us to know the thing enjoined. When a term presupposes anything, what is presupposed must be something else which is not designated by the term itself ; if it should convey no authority with it as to what it signifies, how can the meaning of a sentence be construed ?

We may further ask, whence do you know that a term has no authority ? Certainly pratyaksha (immediate perception) and other pramâ*n*as (instruments of knowledge) give us to know what exists, but not what does not exist, a mere abhâva or non-existence.

And the *s*ruti will, in the sequel (Bh*r*igu-Vallî), give us to know the real nature of the Self by shewing that the Self is not of the nature of the physical body, or of the vital air, or of the mind ; and it is therefore hard to shew that an injunction teaches it. The *s*ruti does not teach that the Self is distinct (*bhinna*) from the physical body, etc., as though these latter really exist. Such a thing as distinction cannot be apprehended by any of the pramâ*n*as; for, distinction between one thing and another should mean absence (abhâva) of the one in the other, and this absence being a mere negation cannot come in contact with the senses. As other pramâ*n*as are based upon sensuous perception (pratyaksha), they, too, cannot apprehend distinction. The opponents may urge that distinction is an abhâva and can be apprehended through the absence of the

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other parmâṇas, which is also an abhàva. Then, an abhâva of pramâṇa is considered to be a pramâṇa, which is absurd. In the absence of consciousness manifested in the mind as the result of the operation of a pramâṇa, nothing can manifest itself to us. Even the opponents, however, hold that the absence of pramâṇas is not altogether an abhàva ; which is quite inconsistent with the contention that an abhâva of pramàṇas gives us to know distinction which is an abhâva. Wherefore the *s*ruti does not teach that the Self is distinct from the physical body, etc., The assertive sentences in the *s*ruti give us to know the nature of the Self as He is, by denying the nature of the physical body, etc., falsely ascribed to Him.

It cannot be urged that the knowledge generated by an assertive sentence derives its authority from an injunction. How can a knowledge which has no authority in itself derive authority from an injunction ? Àkàsa, for instance, cannot be converted into trays, however skilfully a potter may operate upon it.

If knowledge of the Àtman be already made out, why should it need an injunction, any more than one injunction needs another injunction ? If it be not already made out, how can it be enjoined ?

If it be urged that from an injunction alone can one learn that knowledge leads to liberation, then one would have to look out for another injunction teaching that a Vedic injunction subserves human good ; so that we understand that the knowledge imparted by the texts such as "That, Thou art" yields its fruit by itself, just as eating produces satisfaction by itself.

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Just as we understand the meaning of the injunction, "Every one shall study his own portion of the scriptures," without another injunction, so also we understand the meaning of the assertive sentence without any injunction. If, in the absence of an injunction, the knowledge imparted by the assertive sentence is false, then the meaning of the injunction "Every one shall study his own portion of the scriptures" must also be false.

Either the injunction should be held subservient to the assertion, or the assertion should be held subservient to the injunction. The result would be this :—If the assertion be subservient to the injunction, then, the knowledge imparted would be like the knowledge that "the heavens is fire," calculated to produce some invisible results in future ; it would not impart right knowledge, knowledge of the Thing as it is. If, on the other hand, the injunction be held subservient to the assertion, then, no injunction of knowledge can be made out.

The scope of injunction in the Vedanta.

Prior, however, to the attainment of the knowledge of the truth as a whole, taught in the assertive sentences such as "That, Thou art," injunction is possible, enjoining that it is incumbent on a student to discriminate the nature of the things spoken of in the main assertive texts, by the application of the method of anvaya-vyatireka, of "conjoint presence and absence." This investigation is necessary, because ignorance of the true nature of the things spoken of in the passages referred to is an obstacle in the way of the understanding of the truth as a whole taught in those propositions.

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If what is taught by a Vedic text is a thing which has yet to be done and stands in need of operative factors, that, then, is a thing which can be enjoined. When one of quite a different nature, the Eternal One who is not concerned with action, is known from a Vedic text, He cannot be made the subject of an injunction. Since the knowledge "That, Thou art," on its very rise can bring about the removal of ignorance without any extraneous aid, the knowledge is not meant for *nididhyàsana* or deep contemplation. If the knowledge that has been attained cannot bring about its own result, namely, the removal of ignorance, it cannot do so when it is made subservient to the injunction of *nididhyâsana*.

Wisdom eradicates fear.

* He who knows the inherent, eternal, partless, supreme Bliss of Brahman,—that incomprehensible, unutterable, invisible Bliss of Brahman, which words, employed to denote Brahman by authors in ever so many ways, as well as the understanding that is capable of comprehending all, fail to reveal; which is very Self of the man of spiritual enlightenment who is free from sin and unassailed by desires of all kinds ; which is above all contact of the subject and the object ;—he who has realised the Brahman-Bliss as described above, has no fear from any quarter, as there is no cause of fear. Certainly, there exists nothing apart

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* Here we resume Śankaràchárya's Comment once more. (*Vide ante* p. 652, *note.*).

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from the wise one, nothing distinct from him, of which he has to fear. For, it has been said that, when one makes even the smallest difference, there is fear for him. And since, in the case of the wise man, all cause of fear which is the creature of avidyà has disappeared like the second moon seen by the *timira*-diseased eye, it is but proper to say he has no fear from any quarter.

He who knows Brahman's Bliss—the Immutable Consciousness, wherein there is no duality of any kind,—has no fear from anything whatsoever.—(S).

The duality signified by the expression "Brahman's Bliss," as also by the expression "the bliss of the brâhma*n*a (*s*rotriya)"—of him who has known Brahman and thereby become Brahman,—is figurative, like "the duality signified by "Râhu's head" ; there being actually no such duality, inasmuch as Brahman is unconditioned (nirgu*n*a). This grandeur of the bráhma*n*a, of him who has known Brahman, admits of no increase or decrease, as it is his inherent nature. On knowing this, he has no fear from any quarter. In the words "He who knows Brahman-Bliss is not afraid of any one whatsoever," the *s*ruti teaches that the fruit of the knowledge is coeval with the knowledge, as the satisfaction resulting from eating food is coeval with the eating : it is unlike svarga, which has to be attained at some future time. Since there is no other obstacle in the way of moksha except avidyà, the *s*ruti says that moksha is coeval with knowledge. It is duality which is the source of fear ; and duality has its origin in avidyà ; so that when avidyâ has been consumed by the fire of vidyà, fear can arise from no quarter whatsoever. That is to say,

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when avidyá has been removed by the knowledge that our pure Inner Self is the very Paramâtman, the Supreme-Self, there is no fear from anything whatsoever.—(S).

In the words "Whence all words recede," the *sruti* gives us to understand that Brahman cannot be signified by a word or a sentence ; and the *sruti* which teaches absolute truth uses the words "as well as manas" with a view to deny in the Supreme Àtman all the differentiations that can be imagined by mind. Accordingly the *sruti* denies all extraneous knowledge of the Self and speaks of Brahman as unconscious of anything other than Himself :

> "This Self is not obtainable by explanation, nor yet by mental grasp, nor hearing many times ; by him whomso He chooses, by him is He obtained. For him the Self His proper form reveals." * —(S).

This verse (mantra) was quoted in the section treating of the Manomaya-kosa, inasmuch as manas is the organ of Brahma-jñána. There the Manomaya is by courtesy regarded as Brahman ; and with a view to extol it, mere fear was denied in the words "fears not at any time." But here, in the verse treating of the non-dual Brahman, the very cause of fear is denied in the words "is not afraid of any one whatsoever."

Because all duality terminates in Brahman, the Inner Self,—*i. e.*, because the five sheaths do not exist apart

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* Katha. Up. 2-23.

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from the Self—as the serpent terminates finally in the rope, this verse was quoted by the śruti in the section treating of the Manomaya-kośa.

The wise man is himself the Supreme Brahman. He sees in Himself the non-dual Self. One alone, without a second, he has no fear, as there exists no cause of fear.

Sayana's explanation of the verse.

The explanation of this verse in the chapter on the Manomaya kośa should be here referred to. We explain the verse further as follows :—Words can denote only conditioned things ; they are nevertheless used by authors to denote even the Unconditioned Brahman simply because He is an existent being ; but then they recede without denoting Him : their power of denoting fails altogether. And the mind grasps all supersensuous truths only in the wake of the words, but not independently by themselves ; so that when words recede, the mind also recedes along with words. Accordingly, Brahman's Bliss being superior to that of the Hiraṇyagarbha, it is impossible to speak or think of its extent. Whoever understands the Bliss which constitutes the very inherent nature of Brahman, which the words can merely hint at by suggestion (lakshaṇā-vṛitti), and which the mind can grasp at in the same way, that person is not afraid of anything whatsoever.

As quoted in the chapter on the Manomaya-kośa, the verse reads "fears not *at any time*." Considering the context of the verse as quoted there, we explain it as follows : He who contemplates Brahman as conditioned by the Manomaya is not afraid at any time either in this birth or in a

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future birth, since he can ward off any fear that may ever arise. But here in the case of the one who knows, through proper instruments of knowledge, the non-dual bliss of Brahman, the very cause of fear does not exist: hence the words "is not afraid of any one whatsoever." As the *sruti* says "from a second thing, verily, does fear arise," * the cause of fear is the thing which lies outside the Self; and such a thing has no place in the non-dual Brahman.

Positive and negative definitions of Brahman.

The author of the Vâkyav*r*itti has said, "Having thus determined the meaning of 'Thou,' the student should reflect upon the meaning of 'That' as defined by the *sruti* in both the negative and positive aspects." The *sruti* has defined Brahman in His positive aspect as "Real, Consciousness, Infinite is Brahman." It has been said above † that, in thinking of this positive aspect of Brahman, one should assemble in one array all such definitions as 'Brahman is Bliss,' 'Brahman is self-luminous,' and so on. In the words "whence all words recede," Brahman is defined in his negative aspect. In reflecting upon this aspect, the student should bear in mind all such negative definitions as "not gross, not small, not short," as has been determined in the Vedânta-sûtras.

(Vedânta-sútras, III. iii. 33).

(*Question*):—In the Gârgî-Brâhma*n*a, Brahman is defined by certain negations such as "not gross, not small, not short." ‡ So also in the Ka*th*a-Upanishad: "without

* Bri. Up. 1-4-2. † *Vide ante* pp. 271—273. ‡ Bri. Up. 3-8-8.

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sound, without touch, without colour, without perishing."* Similar definitions are found in other Upanishads. The question is: Is it necessary or not that the student of one Upanishad should note all negative definitions given in other Upanishads ?

(*Prima facie view*) :—It is not necessary : for, unlike the attributes such as reality and bliss, these negations do not constitute the inherent nature of Àtman, and therefore no purpose is served by noting all the negative definitions.

(*Conclusion*) :—As against the foregoing we hold as follows : Just as the negations contained in one Upanishad serve to indicate the nature of Átman though they do not constitute the very nature of Âtman, so also, those negations collected from other Upanishads serve the same purpose. It should not be urged that, since those negations alone which are contained in one's own Upanishad serve to indicate the nature of Àtman, it is useless to note the negations contained in other Upanishads ; for, these latter serve to strengthen the knowledge. Otherwise, even in the case of one's own Upanishad, it would be useless to note *all* the negations contained therein when two or three alone might serve the purpose. Therefore all negations should be collected together.

Brahman is not denied.

(Vedànta-sùtras, III. ii. 22—30).

As regards the negations thus collected together, there remains a particular point to be discussed.

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* *Op. cit.* 3-15

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(*Question*) :—In the section of the Bṛihadâraṇyaka-Upanishad treating of the two kinds of matter,—the matter having form and the formless matter,—the śruti, after describing at great length the matter with form comprising earth, water and fire, as well as the formless matter comprising air and ether, proceeds to describe Brahman in the words "Now then is the instruction 'not thus, not thus.'" The question is, Does Brahman also come or not come within the sweep of this negation ?

(*Prima facie view*) :—After treating of the two kinds of matter, which are manifestations of Brahman, it is necessary to treat of Brahman who manifests Himself in those forms ; and with this view the śruti says, 'not thus, not thus.' The universe being denied by one of the two negations, the other would be meaningless if Brahman be not denied by the second negation. So that, Brahman also comes within the sweep of the negation.

(*Conclusion*) :—As against the foregoing we hold as follows: The second negation is not useless, since it serves to strengthen the same idea by repetition. By this repetition, the śruti teaches that nothing which can be perceived, *i. e.*, nothing which can be indicated by the word 'thus,' can be Brahman. Suppose we do not understand such a repetition here ; then, since by one negation alone are denied the two kinds of matter—matter having form and matter having no form—which are the subject of treatment here and which can be indicated by 'thus,' we would have to regard as Brahman what remains undenied, namely, the abhâva or absence of the two kinds of matter as well as the primary avidyâ.

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(*Objection*) :—Though we understand repetition here, the difficulty will still remain unexplained : for, repetition has unrestricted scope and may include Brahman within its sweep.

(*Answer*) :—No ; for, Brahman is not an object of perception and cannot therefore be indicated by the word 'thus,' which represents the things to be denied. Moreover, if the *sruti* which has proposed to teach Brahman with much effort, in the words "Now then follows the instruction," were to deny the self-same Brahman, it would be a mere self-contradiction. The sequel, too, goes against the denial of Brahman. In the sequel the *sruti* speaks of Brahman as "the Real of the real," meaning thereby that Brahman is pre-eminently and absolutely real as compared with what are commonly regarded as real, namely, mountains, rivers, oceans, etc. All this would go in vain if all is denied including Brahman. Wherefore Brahman does not come within the sweep of the negation.

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CHAPTER XIII.

BEYOND WORKS.

The enlightened one is not afflicted by anxiety about good and evil.

(*The opponent*):—There do exist causes of fear, namely omission of righteous acts, and commission of sinful ones.

It is wrong to say that he who knows Brahman has no fear from anything whatsoever ; for, there exists a cause of fear in the form of anxiety relating to dharma and adharma.

(*Answer*) :—Not so.

Why ?

The sruti says :—

एतं ह वाव न तपति । किमहं साधु नाकरवम् । किमहं पापमकरवमिति ॥ २ ॥

2. Him, verily, burns not the thought, "Why have I not done the right ? Why have I done sin ?"

He who knows (Brahman) as described above does not feel afflicted at heart.—Now, it may be asked, in what way do the omission of righteousness and com-

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mission of sin not afflict him ?—We answer: At the approach of death a man feels an after-compunction at heart, thinking 'why have I not done the right act ?' Similarly, he may feel afflicted, fearing that he may fall into the hell and the like, and thinking 'Why have I done the forbidden act?' These two, the omission of the right and the commission of sin, do not afflict him (who knows Brahman) as they afflict him who knows not Brahman.

Him who knows the Self as the non-agent, omission of the right act and the commission of sin do not afflict, inasmuch as all fruit of action goes to the agent. "An accursed being I am who while alive have never done a good act ; I have always done sin so that fear has overtaken me !" It is such thoughts as these that cause fear, at the approach of death, in those whose mind is invested with avidyá, when fatal hiccoughs have overpowered them. It is in the very nature of the fruit of an action that it accrues to the doer of the act. Good and evil, which have their origin in him who knows not, do not therefore afflict him who knows himself as the non-agent.—(S).

At the approach of death all sentient beings feel anxious in mind on the rush of such reflections as the following: Formerly in youth, when the body and the senses were strong, when there was plenty of wealth and other resources, why did I not do sacrificial acts, acts of gift, and such other meritorious acts which are the means of attaining svarga and other regions of the kind; and why did I do acts of sin, such as the robbing of other men's wealth, which will take me to the hell ? Such thoughts, though causing anxiety to

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all others, do not assail that man who has known Brahman.

The enlightened one derives strength from good and evil.

(*Question*) :—For what reason do they not afflict the wise man ?

(*Answer*) :—Being one with the immutable and non-dual Self, he consumes dharma and adharma, good and evil, as well as avidyá, by the fire of knowledge, and dwells in his own Self.—(S).

The *s*ruti says :

य एवं विद्वानेते आत्मानं स्पृणुते ॥ ३ ॥

3. Whoso knows thus, these two as the Self does he cherish.

He who knows Brahman as described above cherishes these,—good and evil,—as the Self ; he regards them both as the Supreme Self.

Good and evil *exist* and *manifest* themselves to consciousness. These two factors in their being, existence and manifestation, are derived from the Self ; and whatever else is associated with them as causes of good and evil,—their specific names and forms,—are not real, as they are dissociated from existence and manifestation. The Self was originally regarded as virtue and sin owing to avidyâ ; but now, the wise man thinks that the things which were regarded as sources of good and evil are identical with the Self,

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and by this knowledge he cherishes the Self the more, and rejoices at the sight of what to the worldly people appears as good and evil, without ever cherishing the least fear.—(A).

He who knows Brahman as his own Inner Self at once burns away good and evil generated by avidyâ in the fire of the knowledge that he is the non-agent. Having thus annihilated good and evil without any remnant, he strengthens the Self the more. Though strong in Himself, the Âtman is weakened by the disease of avidyá. When the terrible disease of avidyà is reduced by Vidyà, the latter is said to make the Âtman strong. When a man is wakened from sleep, the objects seen in his dream-perception are found to have no existence outside the wakened soul. So here good and evil remain only as the One Self and no more.—(S).

The *s*ruti gives the reason why the knower of Brahman feels no anxiety. The person who has learnt from the scriptures and reason that good and evil acts are the source of anxiety cherishes the Self with a view to avoid the anxiety caused by the acts. He feels happy in the conviction that this Self is merely the Witness, but not the doer of good and evil acts. As the conviction that "I am Brahman" has altogether destroyed even the avidyá which is the cause of the whole sa*m*sâra comprising dharma and adharma and their fruits, he grows very strong ; that is to say, he is never overtaken by dharma and adharma.

(*Objection*) :—Though it has been known that the Self is Brahman and non-agent, good and evil acts are necessarily brought about by the activities of the sense-organs and the

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body which still continue to be active : and there remain also some good and evil acts done in former births.

(*Answer*) :—The sruti explains as follows :

उभे ह्येवैष एते आत्मानं स्पृणुते ॥ ४ ॥

4. Both these, verily, as the Self does he cherish who thus knows.

The wise man regards virtue and sin as identical with the Self, divesting them of their specific forms, and thus cherishes the Self.—Who is it that cherishes the Self thus?—He who knows thus, *i. e.*, who knows the non-dual Bliss-Brahman. Virtue and sin, looked upon by him as the Self, become weak and harmless, and do not lead him to any more births.

Because the wise man who has become the Real Invisible Brahman makes out, by his right knowledge, that good and evil are both one with Brahman, therefore he only cherishes the Self the more through good and evil ; so that these can no longer disturb his peace. It is to the subtle body that weakness pertains, and this is due to karma. Karma again has its origin in the agent, etc., and these are set up by the ignorance of the Self. And when the ignorance which is the cause of weakness is destroyed by the knowledge that "I, the True Inner Self, am Brahman," he remains as one alone and grows all the stronger. Such, it is said, is the fruit accruing to him who knows his own Inner Self as described above,—as inherently wise, as inherently pure and inherently free.—(S).

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He who has known that good and evil acts cause anxiety and that knowledge of the Self removes the anxiety, looks upon good and evil acts as the very Self. That is to say, following the teaching of the scriptures, he regards good and evil acts in their aspects as the Supreme Self. He never regards them in their aspects as good and evil which are mere creatures of Màyâ. It is a fact known to all sages who see the reality. To the knower of Brahman, good and evil acts—whether it be those which were done in the past births or those which are done in the present birth—do not exist as such, as distinct from his own Self. When such is the case, it needs no saying that he suffers no pain arising from anxiety about them.

Conclusion of the Anandavalli.

इत्युपनिषत् ॥ ९ ॥

5. Such is the Sacred Wisdom.

Thus has been revealed, in this vallí, this Brahma-vidyâ, this sacred wisdom, this supremely secret science among all sciences, the science wherein lies imbedded the HighestGood.

This vallì is spoken of as the Upanishad because it directly leads to the knowledge of the non-dual Brahman. But 'upanishad' means wisdom itself; and wisdom is so called because it is by wisdom that a person approaches (*upa+etya*) the non-dual Brahman and attains (*ni+sad*) his fearless Self; whereas this sacred Vallí, as meant to impart that wisdom, is called Upanishad, only for courtesy's sake, by those who know Brahman and have abandoned all desires.—(S).

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The enlightened one is above sin.

(Vedànta-sùtras IV. i. 13).

(*Question*) :—Is the enlightened man affected or not by the taint of sin ?

(*Prima facie view*) :—"No karma is exhausted even in hundreds of crores of eons (kalpas) without its fruit being reaped by the doer : " in these terms the scriptures declare that no sin is exhausted without its fruit being reaped ; so that even he who has acquired knowledge of Brahman is affected by the taint of sin.

(*Conclusion*):—As against the foregoing we hold as follows: In the case of him who has realised the Unconditioned (nirguṇa) Brahman, one cannot so much as suspect that he will be affected by sin ; for he is firmly convinced that he is Brahman, the non-agent, in all the three periods of time, past, present and future ; he feels "I never acted, I do not act, I shall never act." Certainly, not even the dull-witted would ever think that he who is not the doer of an act is affected by the results of the act. Neither is the knower of the Conditioned Brahman affected by sin, inasmuch as the *s*ruti teaches that he is not tainted by sins and that all his sins perish. That he is not, after attaining an intuitive realisation (sàkshàtkàra) of Brahman, affected by the sins which may be supposed to arise from his continued outward activities through the body and the senses, the *s*ruti teaches in the following words :

"And as water does not cling to a lotus leaf,
so no evil deed clings to one who knows it." *

* Chhá. Up. 4-14-3.

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And the *sruti* speaks also of the destruction of all the sins which accumulated, prior to the realisation of (Conditioned) Brahman, both here in this birth and in the past births :

> "As the soft fibres of the ishîkà reed, when thrown into the fire, are burnt, thus all his sins are burnt." *

As to the assertion that no karma perishes without yielding its fruit, it applies only to those persons who possess neither the knowledge of the Unconditioned Brahman nor that of the Conditioned Brahman. Wherefore we conclude that he who possesses a knowledge of Brahman is untainted by sin.

The enlightened one is above good deeds.

(Vedânta-sútras. IV. i. 14)

(*Question*) :—Is the enlightened one affected or not by good deeds (pu*n*ya) ?

(*Prima facie view*) :—Though unaffected by sins, he may be affected by good deeds. As the good deeds are enjoined by the Vedas, they cannot be opposed to the Brahma-jñána which is derived from the same source.

(*Conclusion*) :—As against the foregoing we hold as follows: The Self is not an agent, and, as such, He cannot be tainted by good deeds any more than by evil deeds. As to him who knows only the Conditioned Brahman, the *sruti* says in the Dahara-Vidyà that "all sins recede from him." †

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* *Ibid.* 5-24-3. † Chhá. Up. 8-4-1.

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The *sruti* here regards as sins all the good deeds other than the Contemplation of Brahman, inasmuch as the good deeds belonging to the category of interested acts give rise, like evil deeds, to inferior births and bodies ; and it teaches that all good and evil deeds as well as their results (referred to in the passage preceding the one here quoted) are all evil and recede from the devotee of Brahman. "Both these, verily, does he cross beyond" : * in these words the *sruti* declares that the enlightened one crosses beyond good and evil deeds alike. Wherefore, we conclude that he is untainted by good deeds in the same way as he is untainted by evil ones.

The indestructibility of the prarabdha-karma.

(Vedànta-sûtras, IV. i. 15)

(*Question*) :—Of the acts done prior to enlightenment, some have not begun to yield their fruits while others have given rise to the present birth. The question is, Is this latter portion of the acts liable to destruction on the rise of knowledge ?

(*Prima facie view*) :—With reference to both the classes of acts alike, the Self is not the agent, and therefore they prove false, both alike. From this it would follow that, like the good and evil acts which have not begun to yield their fruits, those which have begun to yield their fruits are liable to destruction on the very dawn of knowledge.

(*Conclusion*) :—The *sruti*, experience (anubhava), and analogy (yukti), all point to the indestructibility of the good and evil acts which have already begun to yield their

* Bri. Up. 4-4-22.

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fruits. The *sruti* says: "For him, there is only delay so long as he is not delivered (from the body); then he will be perfect." * This passage may be explained as follows: The Liberation of him who has known the Real, though delayed, is not delayed very long. It is delayed only so long as the vitalities (*prâna*s) do not depart from the body; and this is because the span of life which has been fixed at the time of impregnation (garbhâdhâna) cannot be shortened. And when the body and the vitality part with each other, then he becomes one with Brahman. Thus the *sruti* teaches in this passage that the enlightened one is subject to *samsâra* till the close of the present body. The experience of the enlightened ones clearly confirms the truth of this teaching. Now, as to analogy from ordinary experience: Though an archer is free to discharge or withhold an arrow so long as it remains in the quiver, still, once the arrow is discharged, he becomes helpless; and the discharged arrow drops down of itself on the exhaustion of the force imparted to it. We may also adduce the analogy of the revolving motion of the potter's wheel. So, in the present case, too, the Brahma-jñâna may have power to destroy anârabdha-karma, *i. e.*, the acts which have not yet begun to yield their fruits; but it has no power to destroy the ârabdha-karma, the acts which have already begun to yield their fruits. If the *sruti*, etc., do not admit the indestructibility of the ârabdha-karma, then, for want of a teacher, the wisdom-tradition (vidyâ-sampradâya) would cease altogether. Certainly, it cannot be held that the unenlightened one would teach wisdom; and if the enlightened one were liberated at the very moment that he

* Chhâ. Up. 6—14—2.

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came by knowledge, who would be the teacher then ? Hence the indestructibility of the good and evil deeds which have already begun their effects.

The indestructibility and use of obligatory acts.

(Vedânta-sútras, IV. i. 16-17).

(*Question*) :—Are the Agnihotra (fire-worship) and the like acts, which are enjoined as obligatory duties (nitya-karma), liable to destruction on the dawn of knowledge ?

(*Prima facie view*) :—It must be admitted that the Agnihotra and other obligatory acts done in this birth prior to the attainment of knowledge, or in previous births, are liable to destruction, equally with the interested (kámya) acts, in virtue of the knowledge that Âtman is not the agent.

(*Conclusion*) :—As against the foregoing we hold as follows : An obligatory act is made up of two factors, the primary factor conducing to the purification of *chitta*, the organ of thought, and the other, a secondary factor, yielding svarga and other fruits of the kind. We grant that the latter is liable to destruction. But since the other factor which conduces to the purification of *chitta* has served its purpose by helping the rise of knowledge, it is not possible to conceive it as having been destroyed. Indeed, no one looks upon rice and the like as lost when consumed as food. As to the obligatory acts done after the rise of knowledge, they, like the acts done with a view to reward, do not taint him who possesses knowledge.

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All obligatory acts are aids to Wisdom.

(Vedânta-sûtras. IV. i. 18).

(*Question*) :—The obligatory acts which conduce to the rise of knowledge may be classed under two heads, those which combine contemplation (upâsanâ) in connection with some of their constituent parts, and those which do not combine it. The question is : Do both classes of obligatory acts alike conduce to the rise of knowledge ? Or do those of the former class alone conduce to it ?

(*Prima facie view*) :—Those acts which combine contemplation in them are superior, and therefore they alone conduce to the rise of knowledge, not those which are devoid of contemplation.

(*Conclusion*):—"Whatever one does with Vidyá (knowledge, contemplation), that alone is *more* powerful." * The *s*ruti which, in these words, teaches that an act associated with contemplation has an increased power, implies that even an act which is unassociated with contemplation has power ; otherwise, there would be no occasion for the use of the adjective in the comparative degree. Wherefore the acts which do not combine contemplation in them conduce to knowledge, as well as those which do combine it, but only to a smaller extent than the latter.

Liberation necessarily accrues from right knowledge.

(Vedânta-sûtras. III. iii. 32)

(*Question*) :—Does the knowledge of the real nature of Brahman necessarily lead to moksha or not ?

* Chhá. 1—1—10.

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(*Prima facie view*) :—Those who have attained knowledge of Brahman do not necessarily attain moksha. It is said in the Purâṇas that, under the command of Vishṇu, a Vedic teacher, Apântaratamas by name, incarnated himself as Kṛishṇa-Dvaipâyana at the end of the Dvâpara-yuga. Similarly, Sanatkumâra was born of Pârvati and Parameśvara as Skanda. In the same way, several others, too, such as Vasishṭha, who were all possessed of true knowledge, were born here and there in other bodies, under the influence of a curse, or in fulfilment of a promise, or of their own accord.

(*Conclusion*) :—All these persons to whom you have referred are rulers of the world ; and having in a former cycle (kalpa) worshipped the Supreme Lord by mighty austerities, they have attained to positions of administrative power which they should hold through several births ; and on the exhaustion of the karma whereof the fruits are being thus reaped, they will be liberated. And there being nothing which can prevent the true wisdom from consuming the acts which have not yet begun their effects, liberation accrues as a matter of necessity to him who has attained true wisdom.

Persistence of wisdom through subsequent incarnations.

(Vedânta-sûtras, IV, i. 19).

(*Question*) :—Does or does not liberation accrue to those enlightened souls who will have to pass through several births in virtue of their prârabdha-karma ?

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(*Prima facie view*) :—There is no liberation to the persons who hold positions of administrative power ; for, when many incarnations have to be undertaken with a view to work out the effects of the prârabdha-karma, the true wisdom which was formerly acquired disappears ; and, as a result of the acts done subsequently, a series of incarnations becomes inevitable.

(*Conclusion*) :—The karma which has commenced its effect can only yield its own fruits in the form of happiness or misery, inasmuch as it operates only to that end. Indeed, none of the acts which were formerly done conduce to the loss of the true wisdom once acquired ; so that it cannot be supposed that wisdom would be lost as a result of the past karma. Neither can it be supposed that loss of wisdom occurs during the interval caused by death ; for, we see that wisdom is not lost during the interval caused by sleep. So that, wisdom persists through several births ; and as the acts done in ever so many births after the attainment of wisdom do not taint the person, liberation does accrue to the rulers of the world.

Though this point was determined in the third adhyâya of the Vedânta-sûtras, it is again discussed in the fourth adhyâya by way of answering an objection.

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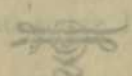

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BOOK III.

(BHRIGU-VALLI[1])

INVESTIGATION OF BRAHMAN

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BOOK III.

(BHRIGU-VALLI.)

INVESTIGATION OF BRAHMAN

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THE PEACE-CHANT.

ॐ ॥ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

May Brahman protect us both !
May He give us both to enjoy !
Efficiency may we both attain !
Effective may our study prove !
Hate may we not (each other) at all !
Om ! Peace ! Peace ! Peace ! *

* For comments on the Peace-Chant, *Vide ante* pp. 196-199.

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CHAPTER I.

HOW TO INVESTIGATE BRAHMAN.

The purpose of the sequel.

Having created the universe from àkása down to the physical bodies (annamaya) and then entered into that very universe, Brahman, "the Real, Consciousness, and the Infinite," manifests Himself in the form of so many individual beings as it were ; so that one should know "I am that very Brahman, that Bliss, who is quite distinct from all created objects, who is invisible" and so on ; and it is with a view to produce this (knowledge) that He is spoken of as having entered into the very objects which He created. When a person knows thus, good and evil deeds do not lead him to any more births. This is the main drift of the teaching of the Ânanda-vallî.

The Ânanda-vallí has treated of that knowledge which is identical with the inherent Consciousness of Brahman, the Real, Consciousness, the Infinite, the True Inner Self—that inherent knowledge of Brahman which alone, penetrating the mind that has been prepared to receive it by the teaching of the sruti, can eradicate the root of ignorance.—(S).

And there ends the Brahma-vidyá. Now, then, with a view to teach what the means to Brahma-vidyá

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is, the *s*ruti proceeds in the sequel to treat of devotion (*tapas*), as also of the upásanas of the Annamaya and the like.

It is true that in the Sâ*m*hitî-upanishad (*s*ikshâ-vallî) works and contemplation were spoken of as means to Brahma-vidyâ ; but they are comparatively remote and indirect means (bahiranga-sádhana) to Brahma-vidyâ. As the vichâra or investigation of Brahman, which is the proximate means to Brahma-vidyâ, was not treated of in the *S*ikshâ-vallî, the present section proceeds to treat of the subject. The process of investigation of Brahman being treated of, the subsidiary processes of manana (reflection), etc, will also have been treated of.

The bearing of legends in the Upanishads.

With a view to extol Brahma-vidyâ, the *s*ruti starts with a story as follows :

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ॥ १ ॥

1. Bh*r*igu, that son of Varu*n*a, approached Varu*n*a, his father, saying "Sir, teach me Brahman"

'That' shews that Bh*r*igu was a celebrated personage.

There was a Maharshi (great sage), Bh*r*igu by name, the founder of a family (Gotra-pravartaka). He was a celebrated personage often referred to in the mantra and the bráhma*n*a portions of the Veda. "The descendants of Bh*r*igu and

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Angiras shall consecrate Fire addressing Him 'I consecrate Thee, O Lord of sacrifices, for the sacrifices of the Bhrigus and the Angiras.'" *

Seeking to know Brahman, He approached Varuna, uttering the mantra "*adhîhi bhagavo brahma*," which means, "Sir, teach me Brahman."

He who seeks for the knowledge of the Supreme Brahman should approach the Master, the Guru, with faith and devotion, pure in mind, and uttering the appropriate mantra. With a feeling of revulsion from all pleasures ranging below the bliss of moksha, Bhrigu asked Varuna, "Teach me the Supreme Brahman."—(S).

The story speaking of the master and his pupil points to the truth that Brahma-vidyà can be acquired only through a master (guru). The sruti says elsewhere ,"That knowledge alone which is learnt from a teacher leads to real good." † —(S).

That one should go to a teacher for Brahma-vidyá is taught in the sruti as follows :

> "For a knowledge of That One, he should go
> to a Guru alone."

The mantra means: Ponder well over Brahman, *i. e.*, Ponder over Brahman in mind and teach me.

The story given here serves to extol Brahma-vidyà, saying that it was imparted by the father to his dear son.

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* Tai. Bráh. 1-1-4. † Chhà. Up. 4-9-3.

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That such stories are intended to extol Vidyâ has been established by discussion in the Vedânta-sûtras :—

(Vedânta-sûtras, III. iv. 23—24.)

(*Question*):—During the Asvamedha or horse-sacrifice, the Adhvaryu, the chief priest, should assemble at nights the king (the sacrificer) and his family and tell them some Vedic legends and other chaste stories. This narration is called the *pâriplava*. Now a question arises as to whether the legend of Yâjnavalkya and his two wives, the legend of Janaka and his assembly of sages, and other such legends occurring in the Upanishads, are meant for the *pâriplava* enjoined in the sruti.

(*Prima facie view*) :—They must have been meant for the *pâriplava*. If meant for that purpose, the legends in the Upanishads would subserve the purposes of ritual; and this is to serve a better purpose than the mere extolling of Vidyà or knowledge.

(*Conclusion*) :—The legends of the Upanishads cannot have been meant for the *pâriplava*, inasmuch as the legends to be so narrated are specified : the legend to be recited on the first day shall be about Manu, the king, son of Vivasvat; on the second day, about Yama, the king, son of Vivasvat ; and so on. If the legends in the Upanishads are explained as meant to extol the Vidyàs with which they are connected, then there will be a unity of purpose running through the legends and the Vidyàs, which are treated of together in the same sections. Therefore we conclude that the upanishadic legends serve the purpose of extolling the Vidyás.

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Gateways to the knowledge of Brahman.

The *Sruti* proceeds to show how Varu*n*a taught his son the way to the knowledge of Brahman.

तस्मा एतत् प्रोवाच। अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥२॥

2. To him he said this: Food, life, sight, hearing, mind, speech.

When the son approached the father in due fashion, the father taught the son in the following words : food, life, sight, hearing, mind, speech. That is to say, he referred to the food or the body, to the life within the body, *i e.*, the eater, as also to the organs of perception such as sight, hearing, mind and speech,—he referred to these as the gates to the perception of Brahman.

Food: the upàdâna or material cause of the physical body. *Life*: Pr*á*na, the vital air functioning in five different ways. *Sight*, etc., are the organs of perception.—(S).

Food, life, etc., are mentioned here with a view to point out an easy way to knowledge, namely, the method of anvaya-vyatireka, *i. e.*, of "conjoint presence and absence." It leads us to this conclusion: the body, etc., are inconstant and cannot therefore be the Self, whereas the Self is constant and must therefore be Brahman.—(S).

Or, it may be that the words "food, life, sight," etc., serve to define Brahman,—the Infinite, the Unutterable,—as one with our Inner Self, the Pratyagátman. This explanation is also consonant with the *sruti* which describes Brahman as "the Life of life." The accusative case, too, in which the words 'food (*anna*)', etc., are used, here, can be

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better explained when they are regarded as definitions of Brahman.—(S).

To Bhṛigu who approached him uttering the mantra, his father taught the gateway to the knowledge of Brahman. Food, life and mind are the material cause of the Annamaya, the Prâṇamaya, and the Manomaya sheaths. Sight, hearing and speech, too, are, like the mind, gateways to the knowledge. The śruti means to include among these the organs not mentioned here, such as touch and other organs of sensation, as also the hand and other organs of action. When we say "the moon is at the tip of the branch" the tip of the branch pointing to the moon forms an index to the moon, and so serves as a means to the perception of the moon. Similarly, food, life, etc., are means to the perception of Brahman hid in the cave, by way of hinting at Him. That they are means to the knowledge of Brahman is clearly taught in the Bṛihadâraṇyaka as follows :

> "They who know the life of life, the sight of the sight, the hearing of hearing, the mind of the mind, they have comprehended the ancient, primeval Brahman." *

It is easy to know Brahman through food, vital air, etc.,—to know Him as the Food, the Life, etc.,—because Brahman is the basic Reality underlying all illusory manifestations such as food, life, etc. That is to say, Brahman should be sought through food, the vital air, etc., which are identified with the Ego.

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* Bṛi. Up. 4-4-18.

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Brahman defined indirectly.

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ॥ ३ ॥

3. To him, verily, he said: Whence indeed these beings are born; whereby, when born, they live; wherein, when departing, they enter; That seek thou to know; That is Brahman.

Having taught that these—food, etc.,—are the gateways, Varu*n*a taught Bh*r*igu the definition of Brahman.—What is that definition?—The definition of Brahman is this: Brahman is that wherefrom these beings, from Brahmà down to plants, are born; whereby, when born, they live—*i. e.*, they maintain vital functions,—and grow; and wherein, when departing, they enter *i. e.*, wherewith they attain unity at dissolution. That is to say, Brahman is that wherewith no object in the creation can ever cease to remain in unity, (*i. e.*, wherewith they remain one always), at birth, during their stay and also at dissolution.

Be it known that Brahman is that, wherefrom none of the beings, from Brahmâ down to unmoving objects, can ever exist apart, at birth, during stay or at dissolution.—(S).

Now the *s*ruti proceeds to give the definition of Brahman and to shew that investigation is the means to the knowledge of Brahman. Seeing that Bh*r*igu, on hearing of the gateways to the knowledge of Brahman, was very anxious

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to know Brahman, Varuṇa, the most friendly and credible teacher as he was, taught Bhṛigu further, without any question on his part. Brahman is that wherefrom are born all these creatures, comprising the five primary elements of matter such as ākāśa, as also all sentient beings possessed of material bodies from the Hiraṇyagarbha down to plants,—the word 'indeed' pointing to the well-known teaching of the śruti which elsewhere says "He these worlds did create;"—that One whereby the creatures, when born, are sustained; that One wherein all these beings enter when undergoing destruction; just as foam, waves, bubbles, etc., have their birth, being, and dissolution in the one ocean.

Investigation of Brahman is necessary.

Do thou seek to know particularly that One, viz., Brahman. That is to say, do thou reach Brahman thus defined, through the gateways of food, etc. The śruti elsewhere says that these form the gateways to the knowledge of Brahman:

> "They who know the life of life, the sight of sight, the hearing of hearing, the mind of the mind, they have comprehended the ancient, primeval Brahman." *

Do thou seek to know Brahman thus defined, that One who is not born or destroyed when the universe is born or destroyed.—(S).

Do thou investigate that Thing which is the cause of the world's birth, being and destruction; and this Thing is Brahman, of which thou hast asked.

* Bṛi. 4-4-18.

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The necessity for an investigation of Brahman has been discussed as follows in the Vedánta-sutras :

(Vedànta-sùtras I. i. 1).

(*Question*) :—"The Àtman, verily, my dear, should be seen; He should be heard, reflected and meditated upon" : * in these words the *s*ruti, referring to the perception of Àtman as an end, prescribes 'hearing' as the means to that end. 'Hearing (*s*rava*n*a)' means that process of investigation which leads to the conviction that Vedântic texts treat solely of Brahman. Now a doubt arises as to whether there exists a necessity for a science which treats of the principles of investigation into the nature of Brahman.

(*Prima facie view*) :—There exists no necessity for such a science; for, there is nothing to be discussed, and no purpose to be gained. Discussion is necessary where there is room for doubt ; but no doubt arises as to the nature of Brahman. If a doubt arises at all, is it, we ask, about His aspect as Brahman or about His aspect as the Self ? It cannot be about His aspect as Brahman, for the *s*ruti has determined it as "Real, Consciousness, Infinite." † Neither can it be about the aspect as the Self, for, this too is determined in the consciousness of "I." Do you say that this consciousness of 'I' is an illusion, inasmuch as it refers to the illusory self ? It cannot be so, for, the illusoriness of this self cannot be made out. It is not possible to explain how illusion can cause, as in the case of the mother-of-pearl and silver, the notion of

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* Bri. Up. 2-4-5. † Tait. Up. 2-1.

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mutual identity of the Self and the body, seeing that they are so entirely opposed to each other like light and darkness, the one being sentient and the other insentient. Thus, since no doubt can arise as to what has been determined by the *sruti* and our self-consciousness, there is no occasion for any discussion. Neither do we see that any purpose is served by the discussion ; for, no liberation is seen to follow even when the nature of Brahman, the Self, is determined as revealed in the *sruti* and in our Consciousness. Wherefore, Brahman being not worth investigation, there exists no necessity for the science.

(*Conclusion*):—There does exist a necessity for the science, because there is a subject worth discussion and a purpose served by it. Brahman, the Self, is a thing which admits of doubt, owing to the mutual contradiction between the *sruti* and the consciousness of 'I.' In the words "This one, the Self, is Brahman," * the *sruti* teaches that Brahman who is without any attachment whatever is identical with the Self, whereas the consciousness of ego in such forms as "I am a man," comprehends the Self as one with the body. And the inexplicability of the illusion only proves the existence of the illusion. Therefore there is a subject of doubt here, and it forms the subject of discussion. That liberation results from a determinate knowledge of the subject can be clearly made out both from the *sruti* and from the experience of the wise. Therefore, inasmuch as we have to investigate Brahman by way of investigating the meaning of Vedântic texts, there exists a necessity for the science.

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* Mân*d*ûkya-Up.

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Brahman can be defined.

The investigation of a thing has for its end the ascertainment of the real nature of the thing through definition and proper evidence. The definition of Brahman is thus discussed :

(Vedânta-sútras. I. i. 2).

(*Question*) :—The definition of Brahman is given by the *sruti* here in the following passages :

> " Whence indeed these beings are born ; whereby, when born, they live ; whither, when departing, they enter : That, seek thou to know ; That is Brahman."
>
> "Real, Consciousness, Infinite is Brahman."

Here a doubt arises as to whether this definition of Brahman holds good.

(*Prima facie view*) :—It does not hold good. We ask, what are the defining marks of Brahman ? Is it the *birth* &c., or the *reality*, etc., that constitute the definition ? *Birth*, &c., cannot be the defining marks of Brahman, for, they inhere in the universe and do not pertain to Brahman. Neither can *reality*, &c., be the defining marks of Brahman ; for, such reality and consciousness, etc., as our experience knows of have distinct meanings and relate to distinct things, and so cannot lead to a knowledge of the one indivisible Brahman. And it does not stand to reason to say that such reality and consciousness as our experience does not know of are the defining marks of Brahman. It is not therefore possible to define Brahman either directly or indirectly.

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(*Conclusion*):—As against the foregoing we hold as follows: Though birth, &c., inhere elsewhere, Brahman may be defined indirectly as the cause of the birth, etc., this causality being falsely ascribed to Brahman. We say, for instance, "(what appeared to be) the serpent is this garland." So it is possible to define Brahman through what is ascribed to Him, thus: Brahman is that which is the cause of the universe. Just as it is not incompatible that one single person, Devadatta, should be spoken of as father, son, brother, son-in-law, etc., though these words have quite distinct meanings, so also the words "Real, Consciousness," etc., which, as understood in their ordinary sense, convey distinct meanings and refer to distinct things, may point to the indivisible non-dual Brahman and thus constitute the direct definition (svarûpa-laksha*n*a as opposed to ta*t*astha-laksha*n*a) of Brahman.

Brahman is the source of the Veda.

By way of justifying this definition, it has been determined in the Vedânta-sûtras that Brahman is the author of the Vedas:

(Vedánta-sûtras, I. i. 3).

(*Question*):—The Upanishad says:

> "From this Great Being has been breathed forth what we have as *R*ig-Veda, Yajur-Veda, Sáma-Veda," etc. *

That is to say, all this Veda has come forth from the ever-existent Brahman, without any effort, like breath.

* *Bri. Up.* 2-4-10.

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Here a doubt arises as to whether Brahman is the author of the Veda or not.

(*Prima facie view*):—Brahman is not the author of the Veda, for, the Veda is eternal. In one of the Vedic verses, a sage prays to his God for inspiration to praise Him with the Eternal Speech; and the Eternal Speech is none other than the Veda. The smṛiti says:

> "In the beginning was projected by the Self-born (Brahmá) the Veda, the Eternal Divine Word, whence all this evolution proceeds."

Therefore Brahman is not the author of the Veda.

(*Conclusion*):—As against the foregoing we hold as follows: It is meet that Brahman is the author of the Veda; for, we are given to understand that the Veda came forth without any effort, like breath. "From that Adorable One (Yajña), who is worshipped by all, the Ṛik and Sâman were born: " * thus the śruti clearly teaches that the Veda was born of Brahman,—here called Yajña or the Adorable One, who is worshipped in all sacrifices. Having come forth from Brahman without any effort on His part, it is distinguished from the productions of such authors as Kâlidâsa who first conceived of the things to be treated of in their works and then composed those works; and so far, it is unlike any work produced by a person. Being reproduced at each creation exactly as it was in the preceding creation, it is eternal, as running in one continuous stream. When it is made out that Brahman is the author of the Veda which treats of the whole scheme of the universe, it is also made out that He is Omniscient.

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* Purusha-Súkta.

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The Veda is the sole authority regarding Brahman.

Having thus justified the definition, the discussion in the same section of the Vedânta-sûtras proceeds to determine that Revelation (Âgama) is the sole authority regarding Brahman.

(*Question*) :—"Of that Aupanishadic Being, verily, I ask : " * these words addressed by Yâjñavalkya to Śâkalya give us to understand that the Supreme Brahman is a being knowable through the Upanishads. Now a doubt arises as to whether Brahman can be known through sensuous perception, &c.

(*Prima facie view*) :—As an objective reality, Brahman must, like all objects such as a pot, come within the ken of sensuous perception, etc.

(*Conclusion*) :—Being devoid of colour, taste, etc., Brahman does not come within the scope of sensuous perception ; and being devoid of invariably associated attributes, He cannot be known through inference (anumâna) ; being not similar to any thing known, He cannot be known through comparison (upamâna). He can be known only through the Vedas ; for 'Aupanishada' means 'knowable only through the Upanishads' ; and the śruti expressly denies other sources of knowledge in the words "He who knows not the Veda, knows not Him, the Great One."

(*Objection*) :—According to the Bhâshyakâra (Śankarâchârya), who, in his commentary on the Vedânta-sûtras, I. i. 2., says "Śruti, etc., and also experience, etc., are authorities here, each in its way," Brahman is also known through other sources of knowledge.

* Bri. Up. 3-9-26.

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(*Answer*) :—It is true : Brahman is primarily ascertained solely through the Vedas, and then experience and inference are let in as corroborative evidence, in explaining the teaching of the *sruti*. Wherefore Brahman is known solely through the Veda.

The Upanishad is the authority regarding Brahman.

(Vedânta-sútras. I. i. 4.)

(*Question*) :—Do the Vedântic texts (upanishads) treat mainly of Brahman, or do they treat only of the agent, the Devatá, &c., connected with the ritual ?

(*Prima facie view*) :—The texts that treat of jiva mainly refer to the nature of the agent concerned with the rituals; those that treat of Brahman mainly refer to the Devatâ to be worshipped through the rituals ; and those that treat of creation mainly refer to the things employed in the rituals. Thus, the Vedântic texts will subserve the performance of the ritual. If they treat of Brahman in the main, then they would not subserve the ritual and would therefore be of no use. Wherefore the main aim of the Vedântic texts is to throw light on the nature of the agent, the Devatâ, and other accessories connected with the ritual.

(*Conclusion*) :—The Vedântic texts treat mainly of Brahman ; for, as occurring in an entirely different section, it cannot be held that they are subsidiary to the ritual by way of describing the agent and other factors connected with the ritual, while the six marks which go to determine what the main theme of a section is show that the Vedântic texts treat mainly of Brahman.

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The six marks (*lingas*) by which the main theme of a section can be determined, are enumerated by teachers of old as follows :

1. { *Upakrama*, commencement. / *Upasamhâra*, conclusion.
2. *Abhyàsa*, reiteration.
3. *Apûrvatâ*, unprecedentedness.
4. *Phala*, fruit.
5. *Arthaváda*, explanatory statement.
6. *Upapatti*, illustration.

1. The *sruti* begins, "In the beginning there was Existence alone, one only without a second", * and concludes as follows: "All this has its being in It; It is the True; It is the Self; and That Thou art." † The agreement between the commencement and conclusion of a section, both of which alike refer to Brahman, constitutes one mark.

2. *Reiteration* is the frequent repetition of "That, Thou art."

3. *Unprecedentedness* consists in Brahman being inaccessible to any other pramâ*n*a or instrument of knowledge.

4. The specific *fruit* is the knowledge of all, resulting from the knowledge of the One.

5. The *explanatory statements* are those which speak of Brahman as creating, sustaining, destroying, entering into, and governing the universe.

6. *Illustration* consists in adducing such analogical instances as clay.

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* Chhá. Up. 6-2-1. † Chha. Up. 6-8-7.

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By these marks we have to conclude that Brahman is the main theme of the Upanishads. It cannot be contended that this knowledge is of no use, as not subserving the ritual; for, it is possible that cessation of evil may follow knowledge, as in the case of the knowledge "this is not a serpent, it is only a rope."

Injunction is not the main theme of the Upanishads.

(Vedánta-sûtras I. i. 4).

(*Question*) :—Do the Upanishads mainly enjoin knowledge? or do they treat mainly of Brahman ?

(*Prima facie view*) :—Some Vedàntins maintain as follows: Though the Vedàntic texts treat of Brahman, they do not end there alone. On the other hand, they first treat of the true nature of Brahman without producing immediate consciousness of Brahman, and then enjoin the achievement of immediate cognition of Brahman. Thus alone, as ordaining action, the Vedântic texts may well be spoken of as *Sâstra*, commandment. Moreover, after enjoining *sravana* or knowledge acquired by a study of the texts, the Upanishads clearly enjoin the realisation of Brahman in one's own experience by means of reflection and meditation. Wherefore the main purpose of the Vedánta is to enjoin knowledge.

(*Conclusion*) :—As against the foregoing we hold as follows: Knowledge cannot form the subject of an injunction ; for, knowledge cannot be done or undone or otherwise done, and does not therefore depend on man's will. And the *Sàstra* is so called not necessarily because it com-

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mands (*sás* = to command) duties ; but it may be so called also because it expounds (*sams* = to relate) the nature of what exists in nature. It cannot, moreover, be maintained that, an indirect knowledge of Brahman having been first acquired through the Vedàntic texts, the Vedànta then enjoins the realisation of Brahman in experience by means of reflection and meditation. Like the words "Thou art the tenth man," the texts can, by themselves, give rise to an immediate knowledge ; and it is only prior to the acquiring of the immediate knowledge of Brahman through the Vedàntic texts that reflection and meditation, which are forms of activity dependent on man's will, are enjoined, with a view to check the rise of false notions and to remove the idea that absolute unity is an impossibility. Wherefore the Vedàntic texts, such as "That, Thou art," end by treating of Brahman.

The threefold process of investigation.

This investigation into the meaning of the Vedàntic texts with a view to determine the real nature of Brahman is enjoined here in this Upanishad in the words " That, seek thou to know." The same injunction occurs in another Upanishad which reads, " The Self should be heard, reflected and meditated upon." * The meaning of this passage is given in a passage of the *smriti*:

> " He should be heard through the words of the *sruti*, and reflected upon by reasoning ; and when reflected upon, He should be meditated constantly. These are the means to the perception of the Self."

* Bri. Up. 2-4-5.

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The Purâṇa also says :

> "Now, O eminent sages, *Sravaṇa* is the mere determination of the main drift of all the Vedântic texts as shewn by such marks as upakrama, * &c., under the guidance of a beloved teacher. *Manana* means the act of reflecting upon that teaching by applying to it such course of reasoning as will go to support the teaching. *Nididhyâsana* means one-pointedness of mind in *Sravana* and *Manana*. *Sravana*, O sages, is the direct cause of the rise of knowledge, whereas reflection and meditation, which are calculated to eliminate foreign elements, are indirect causes, while the control of the mind and the senses, and the like, constitute the necessary conditions of investigation.

These three processes of study, reflection and meditation are enjoined under the designations of *learning* (pâṇḍitya), *childhood* (bâlya) and *saintliness* (mauna), in the Kahola-Brâhmaṇa which reads :

> " Let a Bráhmaṇa, after having fully attained learning, seek to abide in childhood ; and having fully attained learning and childhood, he then becomes a saint ; and after having fully understood saintliness and unsaintliness, he becomes a Bráhmaṇa." †

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* *Vide ante* p. 717. † Bri. Up. 3-5-1.

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That is to say, on completing the three processes, his true nature as one with Brahman manifests itself in him, and he becomes a *Brâhmana* in the literal and primary sense of the word. Here the word 'childhood,' as implying purity of mind which is one of the essential conditions of the process of reflection, stands for manana.

Necessity of mental purity.

(Vedânta-sûtras, III. iv. 50).

(*Question*) :—The Upanishad says 'Let a Brâhmana..... seek to abide in childhood.' Does 'childhood' here mean the period of life so-called, or an unregulated course of life, or purity of mind ?

(*Prima facie view*) :—The word ordinarily means a particular period of life ; but then it cannot form the subject of an injunction. Then let us understand it in the sense of unregulated course of action and speech. But, 'childhood' can never mean purity of mind.

(*Conclusion*) :—As against the foregoing we hold as follows : 'Learning' and 'saintliness' stand for *sravana* or study of the scriptures and nididhyâsana or deep meditation on the Vedântic teaching. As occurring between these two, 'childhood' must stand for manana or reflection. And purity of mind is an essential condition of this process, since, when influenced by feelings of attachment and hatred or by sense of honor and disgrace, or by such other passions, a person is unable to reflect and check the outward course of the mind. If 'childhood' is understood in the sense of 'behaviour of a child,' it may as well mean purity of mind as unrestricted course of action and speech,

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—both alike being associated with a child. But the child-age and unrestricted life are of no use in the process of reflection; on the other hand, they are quite inimical to it, inasmuch as the mind which is quite uncultured or engrossed in external activities makes reflection altogether impossible. Wherefore 'childhood' is here used in the sense of purity of mind, not in the other two senses.

Necessity of Meditation.

(Vedánta-Sútras, III. iv. 47—49).

In the Kaṅola-Bráhmaṇa it is said:

> "Let a Bráhmaṇa, after having fully attained learning, seek to abide in childhood; and having fully attained learning and childhood, he then becomes a saint; and after having fully understood saintliness and unsaintliness, he becomes a Bráhman." *

The meaning of this passage may be explained as follows: Since the highest end of man is to be Brahman, a person seeks to attain to that state. To this end, he should first attain full learning by way of determining the main drift of the teaching of the upanishads; and then, remaining like a child, without such feelings as attachment and hatred, he should strive to remain constantly brooding over the arguments with a view to dispel all idea of impossibility as to the teaching of the Upanishads. Then having completed learning and reflection he *becomes a saint* (*muni*).—Now, the

* Br. H. 3. 5. 1.

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question arises as to whether saintliness (*mauna*) is enjoined here as an essential step.

(*Prima facie view*):—It is not an essential step, inasmuch as the words of the *s*ruti do not convey an injunction. Neither can we make out that the *s*ruti means an injunction here; for, being comprehended in *pànditya*, *mauna* is not a thing to be freshly enjoined. The word '*pánditya*' means knowledge as also 'mauna' (from *man*=to know). So mauna is not enjoined in this connection.

(*Conclusion*):—As against the foregoing we hold as follows: As a repetition through the word 'mauna,' of learning or knowledge (pá*nd*itya) already mentioned serves no purpose, the word means here *constant devotion to knowledge*, which has not been already taught; and by understanding in this connection the words "seek to abide" occurring in the previous clause, we can make out an injunction; and constant devotion to knowledge serves a definite purpose, as it conduces to the removal of strong dualistic tendencies (vâsanâs) which are ingrained in the mind. Wherefore saintliness (mauna) which means the same as deep meditation (nididhyàsana) is enjoined in this connection.

Investigation to be continued till intuition is attained.

(Vedânta-sùtras, IV. i. 1-2)

(*Question*):—Are the several steps—such as *s*rava*n*a—in the process of investigation to be carried on once only, or are they to be repeated as often as necessary?

(*Prima facie view*):—"Once observed the command of the scriptures has been obeyed." This is the principle laid

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down in regard to the sacrificial rites, such as Prayâja, enjoined in the Vedas. On the same principle, it will be enough if the several steps in the process of investigation have been once gone through.

(*Conclusion*):—As against the foregoing contention we argue as follows. The principle enunciated above applies to those acts whose ultimate fruits lie beyond our ken; whereas here we can make out the result of the investigation to be the attainment of the sàkshátkàra or an intuitive knowledge of Brahman, which is a visible result. On the principle that it is unreasonable to imagine an invisible result, when a visible result can be made out, we hold that *Sravana*, etc., should be repeated till the result is attained, just as it is held that rice should be threshed till the husk is removed.

Brahman as the cause of the universe.

Frequent repetition of the process of investigation comprising the study of texts, etc., leads to an intuitive knowledge of Brahman defined above in the words "Whence all these beings are born," etc. The word "whence" here refers to the cause of the birth, etc., of all beings, namely Brahman, and shews that Brahman is both the material (upâdâna) and the efficient (nimitta) cause. Brahman is here defined as the cause, not only of the birth of the universe, but also of the sustenance and dissolution of the universe. He is described as the cause of the sustenance of beings with a view to shew that He is not a mere efficient cause like the weaver of a cloth. To shew that He is not a mere accidental cause (asamavàyi-kárana) like the union of threads, He is described as the cause of dissolution. To describe that He is the cause of the birth, sustenance and

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dissolution of the universe, is tantamount to saying that He is the efficient, the accidental, as well as the material cause of the universe,—all in one.

(*Objection*) :—It is nowhere taught that the bhútas or root-elements of matter have a birth ; and as all material beings are born of the elements of matter, Brahman cannot be the material cause of the universe.

(*Answer*) :— Not so; for, the sruti teaches that the root-elements of matter have had birth. We are conscious that earth exists, that water exists, and so on, and thus we see that the idea of *existence* runs through all elements of matter as we perceive them; so that, existence is the material cause of the elements of matter. And this existence is Brahman. The elements of matter are only the forms through which Brahman constitutes the cause of material objects, just as, in the form of a clod, clay becomes the cause of a pot. But it is existence which is the material cause of the universe as clay is of the pot, inasmuch as we find existence running through all material things as experienced by us.—The unenlightened, for instance, regard that the material cause of a cloth consists of several threads, even though it is one long thread of which the cloth is woven.

As against the theory that âkâsa, time, etc., are eternal, we hold that, like pots and trays, they must have had a birth since they are conceived as distinct from other objects of our experience (and belong as such to the world of duality and phenomena).

Brahman as omniscient and omnipotent.

The universe that has been created is of utmost variety, and we cannot explain this except by supposing that

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Brahman, its Creator, is omniscient and omnipotent. Certainly no person other than one who possesses requisite knowledge and power can build mansions of wonderful designs.— Though Brahman, who is without sense-organs, does not possess such instruments of knowledge as sensuous perception through which all things are cognised, still, having regard to the *sruti* and reasoning, we should admit that Brahman is all-knowing. The *sruti* speaks of Brahman as one "who is all-knowing and all-wise." * The same thing may be made out by reasoning as follows : The consciousness (chaitanya) which is reflected in all transformations of Mâyâ as objects of cognition constitutes what we call the experience of those objects. As Brahman's consciousness is the basic reality underlying all those phenomenal manifestations which are called objects of cognition, it may be readily seen that Brahman possesses knowledge of all the things of the present moment. Though the objects of the past as well as the modifications of Mâyâ corresponding to them disappeared, impressions of these latter are retained, as in our own case, as memories of the objects of past experience, which are also transformations of Mâyâ ; and through His consciousness being reflected in them, He possesses knowledge of all the things in the past. Similarly, as a potter has a clear conception of the pot even prior to making it, so Brahman possesses a knowledge of all that is to happen in future, as the transformations of His mâyâ. Wherefore from the stand-point of reasoning, we can make out that Brahman is omniscient.

That He possesses all powers is taught both in the *sruti* and in the *smriti*. The *sruti* says: " His Supreme Power

* *Mund.* 1—1—9.

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is many-sided ;" * and the smṛiti also says:

> "There are in all things potentialities which are unthinkable, but of whose existence there is ample proof. So, there are potentialities, such as those of creation, inherent in Brahman, as heat is in fire." †

To define Brahman as the cause is to define Him indirectly.

This omnipotent Brahman is defined as the cause of the birth, etc., of the universe. Though birth, etc., pertain to the universe, the causality connected therewith pertains to Brahman, and therefore the definition given above holds good. It should not be urged that if causality, which means association with an act, should, as the defining mark, constitute an inherent attribute of Brahman like the luminosity of the moon, it would detract from the immutability of Brahman. Causality—we say—pertains to Brahman through His upâdhi, and, as such, constitutes an indirect definition of Brahman. When, for instance, Devadatta's house, is defined as the one on which a crow is perched, this feature of being perched upon by a crow does not constitute an inherent attribute of the house, inasmuch as, on the departure of the crow, there is no idea that the house is wanting in any of its parts; so that the feature of being perched upon by the crow is a purely accidental attribute of the house and constitutes but an indirect definition of Devadatta's house. So also here; causality is a feature of Brahman due to His accidental connection with the birth, etc., of the universe, and constitutes but an indirect definition of Brahman.

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* Sve. Up. 6—8. † Vishnupurâna 1—3—2.

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This definition is not incompatible with Brahman's non-duality.

This feature of Brahman is illusory and does not detract from Brahman's non-duality. In such cases as 'the serpent is a rope,' 'the silver is the mother-of-pearl', the illusory features, such as serpent and silver, are used as the defining marks of the rope and the mother-of-pearl, because of an illusory association between the two; so can causality be a defining mark of Brahman.

Maya as Brahman's coefficient.

Brahman is regarded as the cause, only in so far as He is the basis of illusion, while it is Mâyâ which is directly concerned with the change (vikâra); and this sort of Brahman's causality does not detract from His unconcernedness. As Existence and Consciousness, Brahman is present throughout the whole universe; and as the basic changing principle, Mâyâ is also present throughout the universe; so that both together constitute the material cause of the universe. If we are to determine which of the two is the prominent factor in the causality, it would depend upon the stand-point of view from which the matter is considered. We may view them as two cords entwined together into one string, or as a being and his potentiality, or as illusion and the basic reality underlying it. In a rope made up of two strings, the two strings are the material cause of the rope, and are equally prominent; on this analogy some regard Brahman and Mâyâ as of equal prominence as the material cause of the universe. There are others who, on the analogy of fire and its burning power, regard Brahman as the more prominent factor. When we say that fire burns, it is the burning power of the fire that

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achieves the act of burning ; still, inasmuch as the power depends for its being on its possessor, prominence is given to fire ; so also, Màyà, as a mere potentiality, is regarded as secondary in reference to Brahman who, as the possessor of Màyâ, is regarded as the primary cause. Some others, again, assign prominence to Mâyâ on the analogy of a rope mistaken for a serpent. Though the serpent has no form apart from that of the rope, still, at the time of illusion, the rope is altogether ignored and the serpent is prominently present in consciousness. On all hands, the declaration of the *sruti* that Brahman is the cause of the universe applies to Brahman conditioned by Màyâ.

Devotion is the essential condition of Brahmavidya.

स तपोऽतप्यत ॥ ४ ॥

4. He resorted to devotion.

Having learned from his father the gateways to the perception of Brahman as well as the definition of Brahman, Bhrigu betook himself to devotion, *tapas*, as the means to the perception of Brahman.

(*Question*) :—Whence, then, this belief of Bhrigu, that devotion is the means to the perception of Brahman ?

(*Answer*) :—Because of the incomplete teaching. Varuna taught the gateways to the perception of Brahman, such as food, as also the definition of Brahman, "whence these beings...". This teaching indeed is incomplete ; for, Brahman has not been described as

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He is in Himself. Differently indeed should Varuna have taught Brahman to his son who was so anxious to know: he should have taught what Brahman was in Himself, 'Brahman is this, He is so and so.' But he did not describe Brahman in that way; on the contrary the teaching was incomplete. So, Bhrigu understood that his father had certainly in view yet another means to the knowledge of Brahman. And he hit upon devotion as the particular one in view because it is the most effective means of all. It is indeed a well-known truth that of all specific means to the respective specific ends, devotion (tapas) is the most effective means.

Even after teaching what Brahman was in Himself—that food, life &c., is Brahman,—the father gave an indirect definition of Brahman in the words "whence all these beings are born," etc. If the father had regarded that his teaching of Brahman was complete when he had taught that Brahman was one with one's own Inner Self, he would not have given subsequently the indirect definition of Brahman. Accordingly, seeing that Brahman was not completely taught, and believing therefore that his father had certainly in view some appropriate means to the end, Bhrigu betook himself to devotion, though not taught by the father to do so. And, of all means, he resorted to *tapas*, inasmuch as it is the most effective means, as the smriti says,

> "Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed,

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all this may be achieved by devotion (tapas); for devotion possesses a power which it is difficult to surpass."*—(S).

Therefore Bhṛigu hit upon *tapas* as the means to the knowledge of Brahman, though not taught by his father.

And the particular mode of *tapas* here meant is the composure or concentration (samádhâna) of the external and internal organs of knowledge, inasmuch as that forms the doorway to the realisation of Brahman.

> "And one-pointedness of the mind and the sense-organs is indeed the highest devotion. It is superior to all dharmas and it is the Supreme Dharma, they say."

This is the subjective or internal (âdhyâtmika) *tapas*, one which is appropriate to the end here in view. But even such kinds of tapas as are generally known to people, comprising acts of self-mortification in body and mind, are helpful though as a remote means to the end in view.—(S).

Or, the tapas here meant is the meditating upon the subject by the method of anvaya-vyatireka, of agreement and difference, since this can lead to the knowledge "I am Brahman." Vyâsa has said:

> "Who am I? Whose or whence? What will one become and how? Thus should the aspirant of liberation ever enquire, seeking to achieve the purpose of life."

Accordingly, for a seeker of moksha, this is the appropriate

* Manu. XI. 239.

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tapas, as it is conducive to salvation. Even the definition of Brahman given here in the words "whence verily, these beings are born" etc., shews that this kind of *tapas* is the one meant here : for, in these words, the *s*ruti directs attention to the application of the method of anvaya-vyatirêka thus : the creatures have birth, &c., and are therefore not the Àtman, whereas Brahman is devoid of birth, &c., and is therefore the Àtman.—(S).

Devotion (*tapas*) means the duty of the fourfold âsrama or religious life, which is the means to Brahma-jñána. It has no doubt been shewn in the Vedánta-sútras III. iv. 36—38 that even those acts—such as japa or mere recitation of sacred formulas, fasting (upavâsa), divine worship, and such other acts of piety to which any man may resort —which lie outside the duties of the four recognised âsramas, lead to Brahmajñána ; but in III. iv. 39, it has been settled that devotion in one of the four recognised orders of religious life is superior to devotion outside the four recognised orders. The word *tapas* (devotion) is applied, in the *s*ruti and the sm*r*iti, to the observance of the duties prescribed for the four recognised orders. Of the duty of a brahmachárin it is said, "study of one's scriptures is *tapas* indeed" ; of the duty of a g*r*ihastha or householder, "It is, verily, *tapas*, they say, that one gives away one's property" ; of the duty of a Vánaprastha or forest-dweller, "there is no higher *tapas* than fasting" ; and the duty of a sa*m*nyâsin is thus spoken of :

> "And one-pointedness of mind and the senses
> is indeed the highest *tapas*."

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The study of scriptures supplies the authoritative source of the knowledge of Brahman ; by acts of charity and gift, one attains vividishâ or a desire for knowledge, as the *sruti* says, " they attain a desire for knowledge, by sacrifice and gift ; " fasting, as is well known, acts as a check upon the imperiousness of the senses, and the *sruti* declares that concentration is the direct means to knowledge : " But He is seen through sharp intelligence." * Accordingly Bhṛigu betook himself to devotion in the fourth order of life, as a *sam*nyásin, having renounced all concern with ritual, and engaged in the concentration of the mind and the senses.

The sruti recognises the order of celibates.

In the Vedânta-sútras III. iv. 1-17, it is settled that Self-knowledge is the independent means to moksha. And this Self-knowledge is easy of acquisition in the case of him who belongs to the order of celibates. The next section of the Vedánta-sûtras establishes that celebates form a recognised âsrama or order of religious life.

(Vedânta-sútras, III. iv. 18—20).

(*Question*) :—Is there a recognised order of celibates or no ?

(*Prima facie view*) :—There is no recognised order of religious life ; for, no such order is enjoined in the *sruti*. The Chhándogya-upanishad says, " There are three branches of Law : sacrifice, study and charity are the first, austerity the second, and to dwell as a religious student in the house of a tutor is the third."† Here the Upanishad merely

* Katha. 3-12. † Op. cit. 2-23-1.

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mentions three orders of life, namely, the order of householders (by referring to their duties such as sacrifice), the order of forest-hermits (by referring to their duty of austerity), and the order of life-long religious students ; no *injunction* is expressly conveyed by the words of the *sruti*. Neither can we argue that, as being otherwise unknown, these three orders of life are here enjoined ; for, the *sruti* censures the abandonment of the householder's duty of fire-worship, in the words "The murderer of a son indeed is he who allows the sacred fire to become extinct."* When the *smriti* speaks of four stages of religious life, it has in view the blind and the lame who are not qualified for the householder's duty. Certainly, a blind man is not qualified for a rite which involves the act of seeing the clarified butter and other such acts ; nor is a lame man qualified for a rite involving jumping and other such motions. Therefore it will not do for one whose sight and other organs are sound, to resort to a life of celibacy, as a means to Self-knowledge.

(*Conclusion*) :—The life of celibacy is a recognised order of religious life. Though it is not expressly enjoined, it is possible to make out that it is enjoined, inasmuch as it is mentioned there as a thing not already known. It cannot be urged that it involves the sin of a child-murder ; for, it is only a householder who incurs the sin when he abandons the sacred fire. Further, it is wrong to say that the life of celibacy is intended for the lame and the blind ; for, those who are not meant to lead the householder's life are mentioned separately elsewhere, and the life of celibacy is en-

* Tait. Sam. 2-2-5.

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joined on them: "Then, again, whether a man is engaged in vows or is not engaged in vows, whether a man has abandoned sacred fire or has kept no fires at all, on whatever day he becomes disgusted with the world, that self-same day should he wander out."* Neither is it by mere implication that we learn that the life of celibacy also is meant for those whose organs of sight, etc., are sound; for the Jábâla sruti expressly says: "Having completed the student-life, he should become a householder; from the household, he should become a forest-dweller, and then wander out." Wherefore the order of celibates is a recognised one.

No descent from a higher to a lower stage is permitted.

(Vedánta-sùtras, III. iv. 40).

(*Question*):—Is descent from a higher to a lower stage of religious life allowed?

(*Prima facie view*):—Just as one may ascend from a lower to a higher stage at will, so also a man may descend from a higher to a lower stage,—from the fourth to the third, and so on,—either on account of attachment or on accouut of his greater faith in a former stage of life.

(*Conclusion*):—As against the foregoing we hold as follows: In the first place, attachment should not be allowed any sway, since it has its root in illusion. Neither should one be led by faith in the duties of a former stage of life; for such duties are not enjoined with reference to a man belonging to a higher order, and do not therefore constitute 'duties' at all with reference to him. Certainly a

* Jábála Up. 4.

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man's duty is not determined merely by his capacity and faith; on the other hand, his duty consists in what is enjoined on him. Moreover, in the words "thence he should not return" the *s*ruti insists on ascent to a higher stage by way of forbidding descent to a lower one. And the custom of the wise does not sanction descent, as it sanctions ascent. Wherefore no descent is allowable.

Penance for deviation from the path of celibacy.

(Vedânta-sûtras, III. iv. 41-42).

(*Question*) :—Is there a penance for the purification of one who deviates from the path of celibacy?

(*Prima facie view*) :—No penance can purify a man, who, having taken a vow of life-long studentship and celibacy deviates from the path of celibacy by intercourse with a woman; for the scriptures say:

> "As to the man who, having ascended to the path of life-long chastity, again strays from it, I do not see by what penance he can be purified."

It cannot be urged that the *s*ruti prescribes a penance in the words, "when a student of Veda has had intercourse with a woman let him sacrifice an ass;" for, this penance is prescribed in the case of an *upakurvâna-brahmachârin*, one who takes a temporary vow of chastity as a condition of the Vedic study. Wherefore in the case of the Naish*th*ika-brahmachârin, *i.e.*, in the case of him who strays from the vow of perpetual celibacy, there can be no penance.

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(*Conclusion*):—As against the foregoing, we hold as follows:—Just as, in the case of one who takes a temporary vow of chastity, the tasting of flesh and intoxicating liquor constitutes a minor sin (upa-pátaka), so also in the case of one who treads the path of life-long celibacy, intercourse with a woman other than his tutor's wife constitutes only a minor sin, not a major sin (mahá-pâtaka); so that, through penance and reformatory sacraments, purification is attainable. If penance be allowed for deviation from celibacy, on the ground that it is a minor sin, as not enumerated among the major ones, it may be asked, how are we to explain the text quoted above, which says "I do not see by what penance he can be purified"? We answer that it merely inculcates the necessity of great care in the observance of the vow; hence the words "I do not see," but not that there exists no penance. And the penance for the sin is none other than the sacrifice of an ass, it being the violation of chastity which has to be atoned for, in this case as in the other. Similarly, a penance is prescribed when a forest-dweller (vánaprastha) or a wanderer (parivrájaka) deviates from his path:

> "The forest-dweller, when he has violated his vow, shall undergo the Kṛichchhra penance of twelve days, and grow a large grove of plants; the mendicant shall proceed like the forest-dweller, except that he shall not grow the soma plant."

Penance ensures purity only in future life.

(Vedânta-sútras, III. iv. 43).

(*Question*):—Is the one so purified by penance to be

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admitted into the society of the orthodox ? Or is he to be excommunicated ?

(*Prima facie view*) :—Since his sin has been washed away by penance, he may be admitted into the society of the orthodox ; otherwise, the purification is of no avail.

(*Conclusion*) :—It may be that he is purified for the future life ; but, as the scriptures say " I do not see by what penance he can be purified," he is not purified for the present life : and consequently the orthodox shall avoid all intercourse with him.

Devotion to Brahman is incompatible with works.

Since devotion to works in the several stages of religious life leads the devotee to superior worlds and does not constitute the means to knowledge, it follows that devotion through concentration and the like, accompanied by cessation of all works, is alone the means to knowledge, as established in the Vedánta-sútras.

(Vedânta-sùtras, III. iv. 18-20).

(*Question*) :—The sruti, having spoken of " three branches of the Law," says that all those who duly observe the duties of the several stages of life attain to purer and happier worlds, and then teaches that devotion to Brahman is the means to moksha, in the words " whoso dwells firmly in Brahman attain immortality."* Now the question arises as to whether this Brahma-nishṭhà or devotion to Brahman is possible for him who treads the path of works leading to happier worlds.

* Chhâ 2-23-2.

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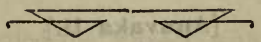
(*Prima facie view*) :—Devotion to Brahman is possible even for him who treads the path of works with a view to attain to happier worlds ; for, it is possible for one to devote himself to Brahman at spare moments after performing the acts pertaining to the order to which he belongs. Certainly, there is no injunction to the effect that he who desires to attain worlds shall not know Brahman. Wherefore devotion to Brahman is possible for all àsramas, orders of religious life.

(*Conclusion*) :—As against the foregoing we hold as follows :—Brahma-nishthà or devotion to Brahman consists in steadily devoting oneself to Brahman, abandoning all external activities and directing the whole thought to Brahman, to the exclusion of all else. This is not possible for him who is ardently devoted to works. Abandonment of works and performance of works are opposed to each other. Thus devotion to Brahman is possible for him alone who has abandoned works.



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CHAPTER II.

REALISATION OF BRAHMAN.

Food realised as Brahman.

Bhṛigu was given to understand that investigation was the means of attaining knowledge of Brahman defined above indirectly as the cause of the universe ; and the śruti now proceeds to shew what conclusion he came to at the first stage of investigation.

स तपस्तप्त्वा ॥ ९ ॥

॥ इति प्रथमोऽनुवाकः ॥

॥ अथ द्वितीयोऽनुवाकः ॥

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति ॥ १ ॥

5. He, having practised devotion,—

[**Anuvaka II.**]

1. That food was Brahman he concluded. From food indeed are these beings verily born ; by food, when born, do they live ; into food, do they, when departing, enter.

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He concluded that food * was Brahman. Food, indeed, possesses the attributes of Brahman mentioned above.—How ?—From food indeed are these beings verily born ; by food, when born, do they live ; into food do they, when departing, enter. Therefore, that is to say, it is proper to hold that food is Brahman.

Food (*anna*), here referred to is the material cause of the Annamaya sheath spoken of in the Ânandavallî. So also with regard to prâ*n*a, manas, vijñâna, and ânanda. For, the definition of Brahman can in no way apply to the forms, such as the Annamaya, evolved out of the upâdâna or material cause, such as food. Certainly, the Annamaya, etc., are evolved out of *anna*, food, etc.; and since every effect is said to dissolve into and be one with the cause, the investigator is gradually led on to the final cause, Ânanda, by first seeing the Annamaya, etc., as one with *anna* etc., and then by seeing *anna*, food, as one with life, life as one with mind, mind as one with intelligence, and finally intelligence as one with Bliss.—(S).

Having zealously practised devotion of the kind described in the last chapter, Bh*r*igu concluded that food was Brahman,—seeing that food possessed the marks of Brahman, *i. e.*, seeing that all beings had their birth, etc., in food. —(S).

Bh*r*igu investigated the subject with devotion in full concentration of mind, and concluded that food was Brahman,—seeing that food possessed the marks of Brahman

* The Virâj, the material cause of the physical body consisting of the five gross elements of physical matter perceived by all. The Virâj is the source of all physical objects.—(A).

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i. e. seeing that food was the cause of the birth, stay, and dissolution of the universe. The word 'beings' means the gross bodies. These, as everybody knows, have their birth in food ; for, it is the sperm of man and the blood or ovum of woman that constitute the source of the gross body, which is made up of the essence of food lying in the womb. The *s*ruti, too, has declared, "From food man (is born)." It is true that ákàsa, etc., as such, are not born of food ; still, their birth in the form of the gross bodies must be traced to food ; and it is in this sense that food is spoken of as the cause of the universe.

The first finding is not satisfactory.

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ॥ २ ॥

2. That having known, again, verily, did he approach Varu*n*a the father, saying "Sir, teach me Brahman."

Having thus thought over the subject in full concentration and concluded that food was Brahman, as according both with the definition of Brahman and with reason, Bh*r*igu felt a doubt and again approached his father, Varu*n*a, saying "Sir, teach me Brahman."

Not pleased with the result, he felt a doubt and wished to know more. He did again approach the Guru ; he did not give way to sloth.

What, then, was the cause of his doubt ? We answer : Because he saw that food (the Viràj) had birth.

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Seeing that food was an effect, he again went to the Guru and asked, with a view to cut asunder his doubt. —(S).

Similarly, finding that prâ*n*a, manas, and vijñâna, when regarded as Brahman, were open to the same objection, he again and again asked about the Supreme Brahman till there was no occasion for any more enquiry.—(S).

The aspirant to knowledge does not give up enquiry till the Supreme Brahman is known by direct experience like a *bilva* fruit held in the hand.—(S).

The reason why Bh*r*igu was not satisfied with his finding may be explained thus :—The Vâjasaneyins read as follows :

> "Some say that food is Brahman ; but this is not so, for, in the absence of life, food decays."*

The malodour of food is clearly perceived in the physical body, which is made up of food. The Vish*n*upurâna, too, teaches the same thing as follows :

> "To the person who does not get disgusted with the foul smell of his own body, what else can be taught to him to cause disgust in him ?"

Therefore, though the physical body has its birth, being, and death in food, still food cannot be Brahman.

Devotion is necessary at all stages.

तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥ ३ ॥

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* Bri. Up. 5-12-1.

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3. To him said (Varu*n*a) : By devotion, Brahman seek thou to know. Devotion is Brahman.

This reiteration of devotion is intended to impress that it is the best means. Varu*n*a means to say : so long as thou dost not find the thing to which the definition of Brahman is fully applicable, and so long as thy desire for further light does not cease, so long do thou betake thyself to devotion through concentration which is thy sole means to the end. That is to say, seek thou to know Brahman by devotion alone.

By repeatedly saying "by devotion seek thou to know Brahman," we are given to understand that through devotion alone is perception of the Self possible.—(S).

To Bh*r*igu who thus approached his father, the latter taught that only devotion by concentration (described above) was the means to the knowledge of Brahman. With a view to impress the truth that devotion was the proximate means to attain an intimate knowledge of Brahman, Varu*n*a spoke of it, by courtesy, as identical with Brahman, in the words "Devotion is Brahman." If Brahman were taught in the words "Real, Cousciousness, Infinite is Brahman," which define Brahman as He is, then one would think that Brahman, as knowable through scriptures, cannot be immediately perceived, any more than Dharma and Adharma. Accordingly, Varu*n*a, seeing that Brahman was perceptible through one-pointed understanding, did not teach Bh*r*igu what Brahman was in Himself, but taught him only Devotion.

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स तपोऽतप्यत ॥ ४ ॥

4. He resorted to devotion.

Life-principle as Brahman.

स तपस्तप्त्वा ॥ ५ ॥

॥ इति द्वितीयोऽनुवाकः ॥

॥ अथ तृतीयोऽनुवाकः ॥

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति ॥ १ ॥

5. He, having practised devotion,—

[**Anuvaka III.**]

1. That life * was Brahman, he concluded. From life indeed are these beings verily born ; by life, when born, do they live ; into life do they, when departing, enter.

The *sruti* now proceeds to shew to what conclusion Bhṛigu came by pondering over the matter a second time. Bhṛigu again thought over the definition given above, with mind in full concentration, and concluded that life

* the cause of the Virâj, namely what is called Prâ*n*a, the Hira*n*yagarbha, in his aspect of activity or kriyà-sakti.—(A).

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was Brahman. The Aitareyins declare negatively that life is the cause of the birth of the physical body :

> "Without life, indeed, semen is not emitted ; if it be emitted at all, without life it would decay, it would not be born." *

When a jîva embodied in the subtle body (linga-deha), returning from heaven (svarga) or hell (naraka) through rain, enters into man through food, and through his sperm into the woman's womb, then that sperm, heated by the vital air, which penetrates into it, passes through the stages of embryo, etc., and gives birth to the body. But in the absence of vitality, the sperm cannot give rise to the physical body. As life is the cause of the birth of the physical body, so, it is the cause of its sustenance, as the Kaushîtakins declare : "So long as in this body the vitality remains, so long does the body live." It is a well-known fact that on the departure of vitality takes place the death of the body : therefore, since vitality, though not the *upâdâna* or material cause of the physical body, is the *nimitta* or efficient cause of its birth, sustenance and death, Bhrigu concluded that life was Brahman.

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ॥ २ ॥

2. That having known, again, verily, did he approach Varu*n*a, the father, saying "Sir, teach me Brahman."

* Ait. *Ar.* 3-1-2-2.

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तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥ ३ ॥

3. To him said (Varu*n*a) : By devotion, Brahman seek thou to know. Devotion is Brahman.

स तपोऽतप्यत ॥ ४ ॥

4. He resorted to devotion.

Manas as Brahman.

स तपस्तप्त्वा ॥ ९ ॥

॥ इति तृतीयोऽनुवाकः ॥

॥ अथ चतुर्थोऽनुवाकः ॥

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति ॥ १ ॥

5. Having practised devotion,—

[Anuvaka IV].

1. That manas * was Brahman, he concluded. From manas, indeed, are these beings verily born ; by manas, when born, do they live ; into manas do they, when departing, enter.

* The Hira*n*yagarbha in his aspect of will, sankalpa,—ichchhàsakti.—(A).

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The *s*ruti proceeds to shew at what conclusion Bh*r*igu arrived after pondering over the matter a third time.

The vital principle is unintelligent and cannot therefore be Brahman. In the words "Consciousness is Brahman,"* "Intelligence and Bliss is Brahman," † the *s*ruti gives us to understand that Brahman is intelligent. And manas is intelligent, because it is the principle of knowledge (jñâna-sakti). The definition, too, as the cause of the birth, &c., of the universe applies to the manas. It has been declared above that the entering of the vital air into the womb leads to the birth of the physical body; and similarly the entrance of vitality is itself dependent on manas, as declared by the Âtharva*n*ikas in the form of a question and an answer:

> Gárgya asked: "How comes he into this body?" Pippalâda answered: "By an act of manas does he come into this body." ‡

The act of manas here referred to is the sankalpa or formative thought which at the time of death arises in the manas impelled by the karma of the closing life, the thought of the ego that he will be born in such and such a body. By this thought produced at the close of the former incarnations the vital principle which had formed part of the former body comes into the body of the present incarnation. This truth is clearly taught in the same Upanishad:

> "His senses still inhering in his mind, whatever his thought, with that he goes into the prâ*n*a; prâ*n*a joined with the fire, united with

* Ait. Up. 5-3. † Bri. 3-9-28. ‡ Prasna. Up. 3-3.

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> the Âtman, leads him into his world as he has built it up." *

The ego (jíva) carrying along with him speech and other senses—whose functions at the time of death become absorbed as it were in those of manas—thinks of the body which he will have to put on next ; and with these thoughts concerning the next body the ego enters into pràna or vital principle, which becomes at this stage the leading principle of his constitution. And this práṇa, impregnated with the fire of this intense thought concerning the future body, leads the whole subtle body (linga-deha) along with the ego (jîvâtman) to the region which he has built up in thought. The Bṛihadàraṇyaka gives the following illustration :—

> "And as a leech, after having reached the end of a blade of grass, and having approached another blade, draws itself together towards it, thus does this Self, after having thrown off his body and leaving it unconscious, and after having approached another body, draws himself together towards it." †

To explain :—A leech moving among blades of grass, after having reached the end of one blade, first catches hold of another with the fore part of its body, and then draws its hind part to it ; so also the jîvâtman, abandoning at the time of death the present body by way of ceasing to identify himself with it, leaves it insentient, and then, after first fashioning the future body by thought, then carries his

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* Prasna Up. 3-9. † Bṛi. Up. 4-4-3.

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whole body—*i. e.*, carries himself embodied in the linga-deha—to that other body. Therefore all embodied beings are born of manas. As one has to exercise thought in securing means of livelihood such as agriculture and trade, manas is the cause of the sustenance. Since, as shewn above, death occurs when one abandons by thought all attachment to the body, manas is also the cause of the dissolution. Thus, as manas possesses the characteristic marks of Brahman, Bhrigu concluded that manas was Brahman.

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ॥ २ ॥

2. That having known, again, verily, did he approach Varuna, the father, saying "Sir, teach me Brahman"

तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥ ३ ॥

3. To him said (Varuna): By devotion, Brahman seek thou to know. Devotion is Brahman.

स तपोऽतप्यत ॥ ४ ॥

4. He resorted to devotion.

Intelligence as Brahman.

स तपस्तप्त्वा ॥ ५ ॥

इति चतुर्थोऽनुवाकः

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॥ अथ पञ्चमोऽनुवाकः ॥

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति ॥ १ ॥

5. He having practised devotion,—

[**Anuvaka V.**]

1. That intelligence * was Brahman he concluded. From intelligence, indeed, are these beings verily born ; by intelligence, when born, do they live ; into intelligence do they, when departing, enter.

The *sruti* proceeds to shew at what conclusion Bhṛigu arrived after pondering over the matter for a fourth time.

Manas being but an organ or instrument like sight, etc., it is dependent on the agent and cannot therefore be Brahman. That intelligence is the agent has been clearly taught by the *sruti* in the words " Intelligence accomplishes sacrifice."† The definition of Brahman can be easily applied to the agent ; for the agent is the cause of the birth of the body through his acts (karma). The *sruti* says " Whatever act he does, such does he become. Pure, indeed, becomes he by a pure act, and he becomes impure by an impure act." ‡ As the agent of such worldly acts as agriculture, intelligence is the cause of the sustenance of

* The Hiraṇyagarbha in his aspect of intelligence, jñánaśakti.—(A). † Tait. Up. 2-5. ‡ Bṛi. Up. 4-4-5.

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the body; and by engaging in battle and other such acts which bring about death, intelligence causes dissolution. Therefore, intelligence, which answers to the definition of Brahman, must be Brahman.

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ॥२॥

2. That having known, again, verily, did he approach Varu*n*a, the father, saying "Sir, teach me Brahman."

तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥ ३ ॥

3. To him said (Varu*n*a): By devotion, Brahman seek thou to know. Devotion is Brahman.

स तपोऽतप्यत ॥ ४ ॥

4. He resorted to devotion.

Bliss as Brahman.

स तपस्तप्त्वा ॥ ५ ॥

॥ इति पञ्चमोऽनुवाकः ॥

॥ अथ षष्ठोऽनुवाकः ॥

आनन्दो ब्रह्मेति व्यजानात् ॥ आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ॥ १ ॥

5. He, having practised devotion,—

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[**Anuvaka VI.**]

1. That Bliss* was Brahman, he concluded. From Bliss, indeed, are these beings verily born; by Bliss, when born, do they live; into Bliss do they, when departing, enter.

Now the *sruti* proceeds to show at what conclusion Bhṛigu arrived after pondering over the matter for a fifth time.

As agency is associated with pain, intelligence cannot be Brahman. Moreover, these four principles,—food, life, mind and intelligence,—cannot be the cause of the birth of all being; it being impossible that àkâśa and other primary elements of matter should be born of food, etc., which are formed of those elements of matter. On the contrary, Bliss is devoid of pain; being in itself agreeable to all, it constitutes the highest end of man; and it is also the cause of all being including the primary elements of matter such as àkâśa; and for these reasons Bliss may be regarded as genuine Brahman. The nature of Bliss is described by the Chhandogas as follows: "What indeed is the Great, that is bliss; in the small, bliss exists not; the Great One alone is bliss." † Objects are of two kinds, great and small. The Great One, the all-inclusive one, is alone bliss; but in what lies beyond the Great One, *i. e.*, in the small one, there is no

* Brahman associated with Màyà. Since the Conditioned cannot be the basic Reality of the Conditioned, Bhṛigu concluded it was the Unconditioned One that Varuṇa hinted at by speaking of Brahman as the cause of the universe.—(A).

† Chhâ. Up. 7-23-1.

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bliss. The Great One must be bliss. What constitutes the difference between the Great one and the small is taught in the same Upanishad as follows: "Where one sees not anything else, that is the Great; and where one sees another, that is the small." * The non-dual, admitting of no triads,—each of these involving three different elements such as perceiver, perception and the object perceived,—is the Great One; and the universe of duality involving triads is the small. The same Upanishad speaks of the Great One and the small as the permanent and the impermanent:

> "What indeed is the Great One, That is immortal; and what is small, that is mortal." *

In the waking and dream states involving duality, we experience only pain, for the most part. If there be pleasure at all now and then, even that is a mere pain, as involving many imperfections, namely, the trouble of procuring it, its inferiority as compared with higher pleasures, and its perishability. Accordingly, the author of the *Sreyomârga* says: "Alas! because the small pleasures of the embodied beings are hard to procure and subject to decay, and conduce only to misery, therefore, there are only miseries upon miseries here in this world." With this view, it has been said that there is no bliss in the small. But, in sushupti and samâdhi, the two states of non-duality, bliss reigns supreme and self-luminous. It should not be supposed that it is mere absence of pain; for, mere abhâva or absence cannot be self-luminous. Bliss is self-luminous because it manifests itself without a pramâ*n*a or medium of knowledge.

* Ibid 7-24 1.

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Certainly in that state non-duality is not perceived through a pramâ*n*a; if it were so perceived, then there would be duality and sushupti would come to an end. We must, however, conclude that it manifests itself then, because there is no disagreement on the point. If people understand the jâgrat and svapna states without any disagreement, they do understand also the states of sushupti and samádhi without any disagreement. Thus, as manifesting itself without an external medium of knowledge, the non-dual is self-luminous and is therefore not mere absence of pain. The non-dual is bliss because sushupti and samádhi are objects of pleasure, like the attainment of sense-objects of pleasure. All men, when they have to do nothing else, lie down to rest, seeking the bliss of sushupti. And those who possess right knowledge resort to the nirvikalpa-samàdhi, only to enjoy the bliss of it. Both these classes of people subsequently call back the bliss of these states to their mind thus: 'I slept happily'; 'I felt quite happy in the state of perfect self-composure.' From these instances of sushupti and samádhi we may understand that even the non-dual, which existed prior to the emanation of the dual, was Bliss. It is from this non-dual Bliss, that all dual existence including ákâsa and other elements of matter, as also all beings from the Hira*n*yagarbha downwards, is born.

(*Question*):—Duality and non-duality, creation and dissolution, alternate with each other, again and again, like day and night. Now, since one thing cannot have two such mutually opposite forms, we must hold that one of these forms must be inherent, while the other is extraneous. Which, then, of these is the inherent form and which the extraneous form of the One?

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(*Answer*):—We answer thus: It is agreed that the non-dual Bliss of sushupti is independent of all extraneous means; whereas the dual waking state is based on many external means such as sense-objects, etc. Therefore the non-dual self-existent Bliss is the upâdâna or material cause of the temporary universe of duality; the many things such as foam, waves, bubbles have their birth, being and dissolution in the one ocean.

Devotion is the sole means to Brahmavidya.

Thus when Bhrigu, with his mind purified by devotion, found that life, mind and intelligence did not fully answer to the definition of Brahman, he slowly, step by step, dived within till he came to know, by means of devotion alone, that Bliss, the innermost One, was Brahman. Thus the main drift of the teaching of this section is this: the aspirant to the knowledge of Brahman should resort to that supreme kind of devotion, namely, to the perfect composure of the external and internal senses, as the means to that knowledge.

By devotion alone, by applying the process of elimination through anvaya-vyatireka, Bhrigu was, step by step, led to find Brahman in the Pratyagâtman, the Inner Self. Accordingly those who strive to escape from saṁsâra should always resort to the faultless devotion with a view to finding Brahman in the Inner Self.—(S).

By devotion of concentration, Bhrigu realised that the non-dual Bliss was Brahman defined as the cause of the universe. Therefore devotion alone is the primary means.

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And in the sciences of Yoga Patanjali and others have treated at length of several means of attaining this one-pointedness of the mind which is the highest form of devotion.

In the legend narrated above concerning the investigation of Brahman as the cause of the universe, it has been shewn that devotion in one-pointedness of mind is the proximate means to the intuitive realisation of Brahman as bliss. And, now, with a view to remove a doubt as to whether there exists another principle superior even to Bliss, as Bliss is superior to the four principles, food, life, mind and intelligence, the *sruti* concludes the subject thus :

Bliss is the Self.

सैषा भार्गवी वारुणी विद्या । परमे व्योमन् प्रतिष्ठिता ॥

2. This wisdom of Bh*r*igu and Varu*n*a is established in the Supreme Heaven.

Now, the *sruti*, departing from the legend, formulates in its own words the propositions established through the legend.—This wisdom learned by Bh*r*igu and taught by Varu*n*a, and which first started with the Annamaya Self, culminates in the Highest heaven, *i. e.*, in the Supreme non-dual Bliss hid in the cave of ákása of the heart.

This Brahmavidyã is well-known, because it is spoken of in other Upanishads,* and is realised by one's own experience acquired through one-pointedness of mind. This

* Mu*nd.* Up. 1-1-1 ; Kaivalya-Up.

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culminates in the Highest Àkâsa, *i.e.*, in the principle of Brahman. There are three Àkâsas:

(1) That spoken of * as born of the Self, the lowest âkâsa;

(2) That spken of † as the Avyàkṛita, the Undifferentiated Root wherein all universe is woven as warp and woof; the middle âkâsa.

(3) The Highest Àkâsa, the Principle of Brahman, the Indestructible, the basic Reality underlying all phenomenal universe including the Vedas, the One which in the main is treated of in the *Ṛ*igveda and other scriptures. Than this there is nothing higher to be known. Hence it is that wisdom reaches its culminating point in this principle.

The Supreme Heaven is the Self wherein all distinction of 'I' and 'thou', of the ego and the non-ego, disappears; and wisdom reaches its culminating point there, where one sees Brahman as the Self and the Self as Brahman. Thus, from a *sentence* one acquires the knowledge "I am Brahman," which cannot be the *import of a sentence*.—(S).

The fruits of wisdom.

य एवं वेद प्रातितिष्ठति ॥ ३ ॥

3. Whoso thus knows is firmly established.

And whoever else in this fashion dives within, step by step, by the same means of devotion and realises Bliss as Brahman, He also, in virtue of this culmination of wisdom, becomes established in Bliss, in the Supreme Brahman, that is to say, he becomes the very Brahman.

* Tait. Up. 2-1. † Bri. Up. 3-8-11.

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He casts away the five sheaths and attains the supreme support. The wise man attains a firm abode in that support, spoken of in the Ánandavalli as "Brahman, the tail, the support" which is beyond cause and effect.—(S).

The *sruti* states the immediate visible result of wisdom :

अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ ४ ॥

॥ इति षष्ठोऽनुवाकः ॥

4. Possessor of food and eater of food he becomes. Great he becomes by progeny, by cattle, by spiritual lustre, great by fame.

He becomes possessed of *plenty* of food; we say *plenty* because, if the mere existence of food were meant, all people possess food, and then nothing peculiar would have been mentioned as the result of wisdom. Similarly, he becomes the eater of food ; that is to say, digestive fire is set aflame. He becomes great as possessed of sons, etc., of cows, horses, etc., and of spiritual lustre accruing from the tranquillity of the mind and senses, from wisdom and the like. He becomes great by fame, as a man of righteous conduct.

It is not quite unreasonable to say that this visible result accrues to him who has known Brahman; for, though a jîvanmukta, he perceives duality owing to a slight tinge of avidyá still lurking in him. By the grace of the Íśvara, even the unenlightened ones come to possess plenty of food;

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much more so then should they enjoy plenty of food who have realised their identity with Îsvara.—(A).

Never condemn food.

॥ अथ सप्तमोऽनुवाकः ॥

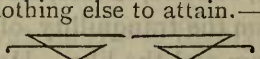
अन्नं न निन्द्यात् । तद् व्रतम् ॥ १ ॥

[Anuvaka VII.]

1. He shall not condemn food; that shall be his vow.

Moreover, because Brahman has been known through food, let the aspirant regard it as Guru, and so let him never condemn it. * This vow is enjoined on him who has thus known Brahman. This injunction of the vow is meant to praise food; and food deserves praise because it is the means of perceiving Brahman.

Or, † it may be that here, in these last three passages, the Upanishad speaks of the fruit accruing to those who contemplate conditioned Brahman, *i. e.*, who contemplate food as Brahman. It does not certainly stand to reason to say that such results accrue to those who have attained all desires and have nothing else to attain.—(S).



* A *samnyásin* knowing Brahman should partake of that food only which comes by chance. When the food so obtained happens to be poor or unclean, let him not condemn it.

† Here Suresvaráchàrya differs from *Sankaràchârya*; and Sâya*na* follows the former. Sâya*na*'s interpretation, as according with the subject-matter of the next chapter, will be given at the beginning of the next chapter.—(Tr.)

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CHAPTER III.

SOME MINOR CONTEMPLATIONS.

Contemplation of food as Brahman.

Brahma-vidyà is easy of acquisition for the aspirant of the highest grade, *i. e.*, for him who is endued with one-pointed mind. But, with reference to him whose mind wavers, cherishing a desire for worldly ends, the *sruti*, by way of prescribing the means of obtaining those ends, enjoins certain contemplations which conduce to the acquisition of one-pointedness of mind.

Food being the first gateway to the knowledge of Brahman, the *sruti* enjoins the contemplation of Brahman through the symbol of food.

He who contemplates food as Brahman becomes steady without the wavering of the mind. He will, moreover, possess plenty of food and will be able to eat it, free from all sickness. He will be blest with off-spring, sons, grandsons, etc.; he will acquire cattle, horses etc.; he will acquire spiritual lustre through constant study of the Vedas and other scriptures ; he will be famous in all these respects. Because one attains to Brahma-vidyá through the gateway of food by making it an object of constant contemplation, therefore the devotee should never condemn food as though it were his Guru. This refraining from condemning food should be made a vow by this devotee ; it should be accomplished as a matter of necessity. If this vow be transgressed, the contemplation will be so far defective.

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Contemplation of life and body.

With a view to enjoin another contemplation, the *sruti* proceeds to shew the object which should be contemplated:

प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् ॥ २ ॥

2. Life, verily, is food, the body the eater of food. In life the body is set; life is set in the body. Thus food is set in food.

Having taught that the direct means to the knowledge of the One is the constant meditation of the Reality underlying the entities denoted by "That" and "thou," and having also treated of the result of the knowledge in the concluding words of the section, the *sruti* now proceeds to prescribe the contemplation of Prâ*na* etc., as an indirect means to Brahmajñâna, for the benefit of those who, not being fully developed, are unable to carry on the process of investigation described above.—(A).

Life (prà*na*) is food because it exists within the body; and whatever is set within another forms the food of that other. And life, too, is also set within the body. Therefore life is food, and the body the food-enter. And, *vice versa*, the body is food, and life the food-eater.—Why? Because the body is set in life; the existence of the body being dependent on life. Wherefore, both these, the body and life, are food as well as the food-eater. Because each is set in the other, therefore each of them is food; and because each of

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them is the support of the other, therefore each of them is the food-eater.

Just as the food that has been eaten lies within the body, so prâ*n*a dwells within the body and is therefore regarded as food. By reason of containing the life-food which lies within it, the body is regarded as the eater. Just as a pillar within the house supports the house, so life, dwelling within the body, supports the body, and therefore the body is said to be set in prâ*n*a. That life is the support of the body is declared in the dialogue of the vital principles:

> "It is I who by this very quintuple division of myself together keep and hold this bundle up." *

And it is quite evident that the body is the supporter of life. The devotee should constantly contemplate that life and the body are each other's support. Moreover, it has been said before that, as dwelling within the body, prâ*n*a is food. And the body is food because it is evolved from food; so that, both of them being food, and both of them being the support of each other, it should also be contemplated that food itself is set in food.

Having thus treated of the thing to be contemplated, the *s*ruti proceeds to enjoin the contemplation thereof.

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ ३ ॥

॥ इति सप्तमोऽनुवाकः ॥

3. Whoso knows that thus food is set in food, he is settled; possessor of food and food-eater

* Pras. Up. 2-3.

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he becomes. Great he becomes by progeny, by cattle, by spiritual lustre ; great by fame.

॥ अथाष्टमोऽनुवाकः ॥

अन्नं न परिचक्षीत । तद् व्रतम् ॥ १ ॥

[**Anuvaka VIII.**]

1. He shall not abandon food ; that his vow.

This vow is enjoined on him who contemplates life and the body as taught above.—(S & A).

That his vow : This, as before, is intended to extol food : when thus one does not abandon food, without making any such distinction as good food and bad food, food becomes exalted. The same interpretation should be put on the succeeding passages also, beginning with " Water verily is food."

Contemplation of water and fire.

Now the sruti proceeds to treat of yet another thing to be contemplated :

आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् ॥ २ ॥

2. Water verily is food, fire the food-eater. In water is fire set ; water is set in fire. Thus food is set in food.

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As the water that is drunk is digested by the degestive fire in the stomach, water is regarded as food, and fire as the food-eater. As the lightning is present in the rain-water and as perspiration occurs when the body is heated, water and fire are regarded as each other's support. For the same reason they are each other's food :

The *sruti* proceeds to enjoin contemplation.

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ ३ ॥

॥ इत्यष्टमोऽनुवाकः ॥

3. Whoso knows that thus food is set in food, he is settled ; possessor of food and food-eater he becomes. Great he becomes by progeny, by cattle, by spiritual lustre ; great by fame.

॥ अथ नवमोऽनुवाकः ॥

अन्नं बहु कुर्वीत । तद् व्रतम् ॥ १ ॥

[**Anuvaka IX.**]

1. He shall make food plentiful ; that his vow.

He who contemplates water and fire as food and food-eater shall make it his vow to earn plenty of food.

It has been formerly enjoined that the food which comes to hand at the dinner-time should not be abandoned on the ground that it is not good, while here the *sruti* enjoins that one should earn plenty of food to give it to travellers.

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Contemplation of Earth and Ether.

The *s*ruti proceeds to treat of yet another thing to be contemplated :

पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् ॥ २ ॥

2. Earth verily is food, ether the food-eater. In earth is ether set ; earth is set in ether. Thus food is set in food.

As the earth abides in the ether which lies both above and below it, the earth is food and the ether is the food-eater. Since, in the view of the uneducated, the ether lies upon the earth, they are related as container and contained. But from the stand-point of the educated, the ether is the basis or container. The devotee should thus contemplate them as each other's food.

The *s*ruti proceeds to enjoin contemplation :

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ ३ ॥

॥ इति नवमोऽनुवाकः ॥

3. Whoso knows that thus food is set in food, he is settled ; possessor of food and food-eater he becomes. Great he becomes by progeny, by cattle, by spiritual lustre ; great by fame.

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॥ अथ दशमोऽनुवाकः ॥

न कं चन वसतौ प्रत्याचक्षीत । तद् व्रतम् ॥ १ ॥

[**Anuvaka X.**]

1. None, as to lodging, he shall turn away : that his vow.

He who contemplates earth and ether shall not turn away any one who comes to him for lodging.

तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् ॥ २ ॥

2. Therefore, by whatever means, he should earn much food.

When lodging is given, food should necessarily be given ; therefore he shall earn plenty of food, by every means.

When lodging is given to a traveller, food also must be given to him ; otherwise sin will accrue, as is taught in the *sruti*. The *sruti* says that an inhospitable person is debarred from all good both here and hereafter :

> "Hopes, expectations, communion with saints, pleasant words, sacrifice and public charity, sons, cattle, all are taken from the fool in whose abode a brâhman fasting rests." *

Therefore, with a view to give food, he should earn plenty by any of the following means : officiating as a

* Katha Up. 1—8.

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priest at another's sacrifice, teaching scriptures to others, receiving gifts.

The *sruti* quotes the custom of the wise:

: अराध्यस्मा अन्नमित्याचक्षते ॥ ३ ॥

3. Food is prepared for him,—they say.

When a man comes seeking for food, the wise, possessing plenty of food, say that food is prepared for him: they do not turn him away telling him that there is no food. For this reason also he shall earn plenty of food.

The *sruti*, moreover, speaks of the meritoriousness of the act of giving food.

एतद्वै मुखतोऽन्नं राद्धम् । मुखतोऽस्मा अन्नं राध्यते । एतद्वै मध्यतोऽन्नं राद्धम् । मध्यतोऽस्मा अन्नं राध्यते । एतद्वा अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा अन्नं राध्यते ॥ ४ ॥

4. This food, verily, being prepared at the highest, at the highest is food ready for him. This food, verily, being prepared at the middle, at the middle is food ready for him. This food, verily, being prepared at the lowest, at the lowest is food ready for him,—(for him) who thus knows.

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In whatever manner and at whatever period of time a person gives food, in the self-same manner and at the self-same period of time does it accrue back to him. The sruti shows how this is the case. If food is prepared and given to the needy guest at the prime of life, or in the best fashion, *i. e.*, with greatest respect, the giver will reap this fruit : at the prime of life, and in the best fashion, does the food accrue to him, just as he has given food. Similarly, if he gives food at the middle age and with moderate respect, or if he gives food late in life and in the lowest fashion, *i. e.*, with least respect, nay with disrespect, at the self-same age and in the self-same way does food accrue to him. Whoever knows the merit of food as described above, and knows also the fruit accruing from the gift of food, to him accrues fruit from gift of food as described above.

To shew that the earning of much food leads to great results, the sruti teaches that superior gifts produce superior results. The food that has been earned is best given when given at the best of places (*i. e.*, at a sacred piece of land or body of water), at the best of times (*i. e.*, at the time of solar solstices, on new-moon days, etc.), to the best person (*i.e.*, a chance guest who is engaged in the study of the Vedas and other scriptures and in the observance of their precepts), in the best fashion (*i. e.*, with due devotion, homage and respect), and by the best giver (*i. e.*, by him in whom sattva or the principle of goodness predominates). This sâttvic gift has been thus described by the Lord :

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> "That gift which is given—knowing it to be a duty to give—to one who does no service, in place and in time, and to a worthy person, that gift is held Sâttvic." *

If a person knows what sâttvic gift is and acts accordingly, to him in a future birth food accrues in the best way. The two succeeding sentences should be interpreted as referring to the râjasic and tâmasic gifts. These have also been described by the Lord as follows:

> "And that gift which is given with a view to a return of the good, or looking for the fruit, or reluctantly, that gift is held to be Râjasic."
>
> "The gift that is given at a wrong place or time, to unworthy persons, without respect or with insult, that is declared to be Tâmasic." †

The passages speaking of the fruits of the three kinds of gift should also be interpreted accordingly. As incidentally connected with the vow which forms part of the contemplation taught above, the truth that the fruit of a gift will be in accordance with the nature of the gift has been here taught.

Contemplation of Brahman in man.

Now the *s*ruti proceeds to teach how Brahman should be contemplated:

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीस्समाज्ञाः ॥९॥

5. As safety in speech, as gain and safety in prâ*n*a and apâna, as action in the hands, as

* Bhag. Gîtâ XVIII. 20. † Ibid. XVIII. 21-22.

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motion in the feet, as discharge in the anus: such are contemplations in man.

Safety means preservation of what has been acquired. The devotee should contemplate that Brahman dwells in speech as safety. As speech is conducive to safety, safety lies in speech.—(S).

Gain means acquisition of what has been not already acquired. Though gain and safety occur when prâ*n*a and apâna are strong, still they are not altogether due to them. On the other hand, they are due to Brahman. Therefore it should be contemplated that Brahman dwells in prà*n*a and apâna as gain and safety. So, too, in the other cases that follow, Brahman Himself should be contemplated in such and such a form. *Action* being brought about by Brahman, it should be contemplated that Brahman dwells in the hands in the form of action. Similarly, Brahman should be contemplated as motion in the feet, as discharge in the anus. Such are the contemplations of Brahman in reference to human personality.

Because these are the contemplations of Vish*n*u in man, therefore the wise always call them samâjñâs or *perfect knowledge*, highest contemplations relating to man.—(S).

Speech, *prà*n*a*, &c., are symbols through which Brahman should be contemplated. *Action*: activities such as sacrificial rituals, fighting, &c. Brahman should be contemplated as sacrificial ritual in the brâhma*n*a's hands, as fighting in the warrior's hands. These are the contemplations that can be practised through parts of human body. These upâsanas

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are termed samàjñàs, because these activities are *constantly* carried on and *all around*.—The plural "contemplations" shows that these contemplations are independent of each other.

Contemplation of Brahman in the Cosmic Being.

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ ॥ ६ ॥

6. Next as to those referring to Devas: as satisfaction in the rain, as strength in the lightning, as fame in cattle, as light in the stars, as procreation, the immortal, and joy in the generative organ, as all in the âkáśa.

Next follow contemplations (of Brahman) in Devas. As rain conduces to satisfaction through food, etc., it should be contemplated that Brahman Himself dwells in the rain in the form of satisfaction. Similarly in other cases, too, Brahman should be contemplated in such and such a form. He should be contemplated as strength in the lightning, as fame in cattle, as procreation, the immortal, and joy in the generative organ.* As the generative organ conduces to all these—to the attainment of immortality by way of leading to a

* This member should rather go along with the contemplations of Brahman in man in the preceding article.—(A).

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discharge from debts through a son,—Brahman should be regarded as dwelling in it in those forms. All things are set in the âkàsa: and therefore, all things that exist in àkàsa should be contemplated as Brahman.

He who contemplates Brahman as the all in âkàsa, becomes one with all.—(S).

Having treated of contemplations of Brahman in parts of human body, the *sruti* proceeds to treat of those relating to parts of the body of the Deva or Cosmic Being. Rain, lightning, etc., here refer to the Devatás or Intelligences who identify themselves with them. Procreation, sexual enjoyment, and sexual intercourse are effected through the organ of generation as the Kaushìtakins have taught.....In the whole universe comprising matter and material objects, Brahman abides as the Devatâ or Intelligence who identifies himself with àkàsa.

Contemplation of Brahman in some special aspects.

We should understand that the fruits of the contemplations here taught, commencing with the contemplation of speech, are in accordance with the upàsana. The *sruti* teaches that in whatever form a man worships Him, he becomes that very thing. With this view the *sruti* proceeds to treat of some contemplations along with their fruits:

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपा-

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सीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तस्सपत्नाः । पर्येऽप्रिया भ्रातृव्याः ॥७॥

7. Let him contemplate That as support, he becomes well-supported. Let him contemplate That as great, he becomes great. Let him contemplate That as thought, he becomes thoughtful. Let him contemplate That as homage, to him desires pay homage. Let him contemplate That as the Supreme*, possessed of supremacy † he becomes. Let him contemplate That as Brahman's destructive agent, around him die his hateful rivals, and those rivals whom he does not like.

The âkâsa too is Brahman.—Let a man contemplate Brahman as the support of all; and by contemplating Brahman as the support of all, the devotee will have full support. Similarly, in the preceding contemplations, whatever fruit ‡ is dependent on a thing,§ that fruit is Brahman; and by the contemplation of Brahman as such, the devotee attains that fruit. The *sruti*

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* Sâyâ*na* interprets Brahman as Veda.

† He becomes the Virâj, who commands all gross objects of pleasure.—(A). According to Sâya*na*, he will have a perfect command over Veda.

‡ Such as safety.—(A). § Such as speech.—(A).

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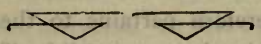
too says elsewhere : " In whatever form one worships Him, he becomes that very thing." If a man contemplates Brahman with the attribute of greatness, he becomes great. If a man contemplates Brahman as manas or thought, he becomes capable of thinking. If one should contemplate Brahman with the attribute of homage, all objects of desire bend low before the devotee. Brahman's destructive power is that in which the five Devatâs—Rain, Lightning, Moon, Sun and Fire—meet their end. Brahman's destructive agent is Vàyu, as the sruti has elsewhere taught.* Vâyu is one with âkàsa, and ákâsa is therefore Brahman's destructive agent. If a man should contemplate âkâsa in its embodiment of Vâyu, as Brahman's destructive agent, such of his rivals as hate him—the rivals are thus qualified because among rivals some hate, while others do not—die all around him, as also those rivals whom he hates though they do not hate him.

He becomes well supported : He will possess all means of living, such as food and clothing. *Great* : by wealth. *Homage* : on subduing others.



* " Vàyu is the end of all." (Chhá. Up. 4-3-1.)

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CHAPTER IV.

FINAL ATTAINMENT.

The Atman is ever beyond Samsara.

Having thus, from the stand-point of illusory knowledge, taught the several contemplations, such as those which fall within the scope of the average aspirants, the commentator (Sankarâchârya) now proceeds to expound the underlying truth, apart from all illusion.—(A).

In the section beginning with the words "Life, verily, is food, the body the food-eater," the *sruti* has taught us that it is the evolved universe, including the ákása, which appears as food and food-eater.

(*Question*) :—True, it has been taught. What of that?

(*Answer*) :—From this it follows that the sa*m*sâra which is due (to the things in the universe) being mutually related as enjoyers and objects of enjoyment, pertains to the evolved universe, but not to the Âtman. It is only ascribed to Âtman through illusion.

This relation of food and food-eater belongs to the world of effects and therefore pertains to the aggregate of the principles comprising human upâdhi. The *sruti* has taught this at length, with a view to show that that relation pertains only to the world of effects and that it should not be extended to Brahman who is beyond thought and words.—(S).

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(*The opponent*) :—The Âtman, too, is a thing evolved from the Paramâtman, and it is therefore but right to say that sa*m*sàra pertains to the Self.

(*Answer*) :—No ; for, the sruti speaks of the entrance of that one who is not a sa*m*sârin. "This having emanated, into that very thing He entered" : in these words the sruti declares the entrance in the universe, of the Paramâtman Himself who has created âkàsa and other things and who is not a sa*m*sârin. Therefore the living self, the jîvâtman, who has entered the universe, is none other than the Supreme, who is not a sa*m*sârin. And the identity of the agent in the acts of creating and entering leads to the same view. When the creation and the entrance are looked upon as the acts of one and the same agent, then alone does the participle, "having created," become explicable.

(*The opponent*) :—On entering, the Supreme undergoes change of nature.

(*Answer*) :—No ; for, we have refuted * this interpretation by shewing that entrance has quite a different meaning.

(*The opponent*) :—As the sruti says specifically that the One has entered the universe "in this form of the jîva,"† the Supreme must have entered the universe with a different nature (as sa*m*sârin).

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* *Vide ante* pp. 525-532. † Chhâ. Up. 6-3-2.

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(*Answer*) :—No, because the *s*ruti again speaks of the jîva as identical with the One, in the words "That, Thou art."

(*The opponent*) :—There the *s*ruti merely presents an exalted picture for contemplation, whereby the jîva who has come to be a distinct being (as sa*m*sârin) may rid himself of that distinct feature (sa*m*sâra).

(*Answer*) :—No, because of the identity taught by the *s*ruti in the words "That is real, That the Self, and That Thou art."

That is to say, the opponent's view is incompatible with the identity which the *s*ruti, when literally interpreted, conveys, and which we find no reason to set aside.—(A).

(*The opponent*) :—Why, our experience does shew that the jîva is a sa*m*sârin.

(*Answer*) :—It cannot be ; for the perceiver cannot be an object of perception.

(*The opponent*) :—Why, the Self with his attribute of sa*m*sâra is perceived.

(*Answer*):—No ; for, since an attribute is not distinct from its substratum, the Self would then be an object of perception as well as the perceiver ; *i. e.*, the Self would be both the agent and the object of the act of perceiving ; which is impossible, just as it is impossible for heat to become heated and for light to become illumined.

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(*The opponent*) :—As the Self is found to be subject to fear, &c., we infer that the Self is subject to pain, &c.

(*Answer*) :—For the very reason that fear and pain are perceived, they are not the attributes of the perceiver.

(*The opponent*) :—This is opposed to the reasoning adopted by the followers of Kapila and Kaṇáda.

(*Answer*) :—That does not vitiate our theory ; for, as their systems lack proper foundation and contradict the Veda, we must look upon them as based on illusion.

Thus Àtman's freedom from saṁsàra has been established both through śruti and reasoning.

Therefore the common view that the Self is the enjoyer of external objects should be relegated to the region of avidyâ ; such a relation cannot apply to the Àtman who is one with the Real Infinite Brahman. That the duality comprising the enjoyer and the objects of enjoyment arises from avidyá is taught by the śruti in the words "when there is, as it were, duality, then one sees the other, one hears the other, ...". * And again in the words "But when the Self only is all this, how could he smell another, how could he see another....." the śruti teaches that the Self who is free from avidyá and all such things is always free from duality ascribed to him by avidyâ—(S).

* Bṛi. Up. 2-4-14.

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Unity of the Self and Brahman.

And (the jîva is not a sa*m*sârin) because he is one (with Îsvara).

How is the jîva one (with Îsvara) ?

The *s*ruti says :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ ८ ॥

8. And this one who is in the man, and that one who is in the Sun, He is one.

This passage has been explained already (*vide ante* pp. 622—628).

The enlightened one attains unity with the All.

स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रम्य । एतं प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमयमात्मानमुपसङ्क्रम्य । एतं विज्ञानमयमात्मानमुपसङ्क्रम्य । एतमानन्दमयमात्मानमुपसङ्क्रम्य । इमान् लोकान् कामान्नी कामरूप्यनुसंचरन् । एतत्साम गायन्नास्ते ॥९॥

He who thus knows, departing from this world and attaining this Annamaya self, then attaining this Prâ*n*amaya self, then attaining this Manomaya self, then attaining this Vijñânamaya self, then attaining this Ânandamaya self, traversing these worlds, having the food he likes, taking the form he likes, this song singing he sits,

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The meaning of the verse beginning with the words "Real, Consciousness, Infinite is Brahman," has been explained at length by the whole Ânandavallî which forms a sort of commentary on the verse. But that part of it which speaks of the fruit of the knowledge of Brahman in the words "attains all desires together, as Brahman, as the wise," has not been explained at length. In the sequel, the sruti proceeds to show what all those desires are, what objects they refer to, and how he attains them all together as Brahman. Now, in the legend of the father and his son, which forms a supplement to the Vidyá taught in the previous section, it has been taught that Devotion (tapas) is the means to Brahma-vidyà. The sruti then treated of the mutual relation, as food and food-eater, of all created things from pràna up to âkâsa, and treated of the modes of contemplating Brahman. The sruti has then treated of desires relating to the different objects in the creation (such as àkâsa) and of the appropriate means by which they can be realised. But, if Âtman be one alone, there cannot be objects of desire as well as one who desires them, inasmuch as the whole variety is resolved into the One Self. Such being the case, how, it may be asked, can we understand that the knower of Brahman attains all desires together as Brahman ?

We answer: because the knower of Brahman becomes the all.

The knower of Brahman enjoys all objects of pleasure at once because he has become one with Brahman; and none

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but Brahman can enjoy all objects of desire at once. Nothing in the universe exists by itself and all things exist in the Supreme Brahman who is the Real, Consciousness, the Infinite, and Bliss.—(S).

Or the Upanishad comprised in this chapter is intended to teach that Brahma-Vidyà devours all things in the universe which are mutually related as food and food-eater, and that therefore truth points to non-duality—(S).

How has he (the knower of Brahman) become the all ?

The sruti answers thus : By knowledge of the unity of the Âtman in man and in the sun, he eliminates all inferiority and superiority from the Àtman, and gradually passing beyond the selves generated by avidyá, such as those ranging from the Annamaya to the Ânandamaya, he becomes one with the Real, Conscious, Infinite Brahman, the Invisible, the inherent Bliss, the Unborn, the Immortal, the Fearless, the Non-dual,—the Goal. Having the food he likes and assuming the forms he likes, he traverses these worlds,—the earth and other worlds : *i. e.*, as one with the all, he sees all these worlds as the Self, and sits singing Sàman. Sàman is Brahman who is ' sama' or one with all. To sing Sâman is to proclaim, for the benefit of the people, the unity of the Self as well as the perfection in life resulting from the knowledge.

The knower of Brahman realises, by his knowledge, the unreality of the whole not-self set up by avidyá, and sees himself to be the Self, the Brahman who is the Real, the Invisible, etc. Having thus become one with Brahman, and

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devoid of inferior and superior forms, he traverses through these worlds, *i.e.*, he continues to perceive the upàdhis created by acts, though he knows them to be unreal.—No traversing through them in its *literal* sense is possible in the case of Brahman who is immutable; the *s*ruti says "He thinks as it were, he moves as it were."* The wise one, being himself the all, sees all these worlds as the Self; and feeling that he has achieved all, he sings the song that follows:—(S).

The enlightened one becomes a Jivan-mukta.

Here (in the passages 8 and 9) the *s*ruti teaches what the aspirant—on attaining one-pointedness of mind either in this birth or in the next as the result of the contemplations described in the last chapter—will know and what he will attain as the result of that knowledge. Though this has been taught in the Ànandavallî, still it is repeated here with a view to shew that devotion (*tapas*)—concentration or one-pointedness of mind which can be attained through various kinds of upâsana (contemplation)—finally leads to the Supreme end of man. Since the aspirant has realised that the one partless Bliss, described in connection with the Ânanda-mayakos*a* as "Brahman the tail, the support," is his own Self, and since he has rid himself of the illusion that identifies with the Self delight and other members of Ànandamyakos*a* as well as the sheaths lying outside the Ânanda-maya sheath through which the Self becomes bound, he is liberated in fact. But, people speak of him as living inasmuch as they still see his body and sense-organs as before. Thus in the view of the world he still lives, while in his own view he is liberated, and he is therefore called a Jîvan-

* Bri. Up. 4-3 7.

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mukta, liberated while still alive. Having realised identity with Âtman as shewn above, he lives like other people here till death.—How does he live?—Eating what food he likes, putting on what form he likes, he traverses these worlds. As he has risen above the laws which enjoin certain kinds of food and forbid certain kinds of food, he eats in any man's house he likes. So the *sruti* says: "Begging food, from all castes, the stomach his dish";* and the sages also say, "As to those who tread the path beyond the three *gunas*, what can be enjoined or what can be forbidden?" He also puts on any dress he likes; the *sruti* speaks of them as those whose dress is undetermined, whose conduct is undetermined." * Eating as he likes and dressing himself as he likes, he wanders through Kâsi, Dvâravatî, and other places, one after another, never settling in a house in one place; the *sruti* speaks of such a man as "not dwelling in a house, and making no effort."† Or we may explain thus: Convinced that he is one with all, that "all sentient beings, from Brahman down to unmoving objects, are my body,"‡ he finds satisfaction in the thought that, whatever persons move about and in whatever worlds, all such movements are his own. What more does he do? He sits singing the sâman that follows here, a mantra in the form of a song. It is a mantra which teaches *oneness* (samatva). The *sruti* says: "One with all, hence Sâman"; § and also "Same always; hence sâman." ¶ Singing the mantra in the manner prescribed in the Sâmaveda, he thereby proclaims to his disciples that he has become one with all.

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* Jâbàla-Up. 6. † Ibid. ‡ Upadesasahasrî.
§ Chhà Up. 2-9-1. ¶ Ibid.

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The Jivanmukta's song of unity with all.

हा३वु हा३वु हा३वु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः । अहं श्लोककृदहं श्लोककृदहं श्लोककृत् । अहमस्मि प्रथमजा ऋता ३ स्य । पूर्वं देवेभ्यो अमृतस्य ना ३भायि । यो मा ददाति स इदेव मा ३ ऽऽवाः । अहमन्नमन्न मदन्तमा ३ द्मि । अहं विश्वं भुवनमभ्यभवा ३ म् । सुवर्न ज्योतीः ॥ १० ॥

10. Oh ! Oh ! Oh ! I am food, I food, I food ! I food-eater, I food-eater, I food-eater ! I am the combining agent, I the combining agent, I the combining agent. I am the First-born of the existence ! Prior to gods, the centre of the immortal. Whoso giveth me, he surely doth thus save. I, the food, eat him who eats food. I the whole being destroy. Light, like the sun !

Oh ! : This expresses extreme wonder.—Where is the occasion for this wonder?—Though I am the non-dual taintless Âtman, I am myself food and food-eater. The threefold repetition is intended to denote the wonderfulness of the thing.

All this is divided twofold, food and food-eater. The enlightened one says " I who am the Âtman, the Real and the Infinite, am myself this twofold world.—(S).

The wonder is this, that by the mere knowledge obtained through the grace of the Guru and the scriptures, I who

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was one with the body have become Brahman who is the all. In the words "I am food" etc., the enlightened one proclaims his experience of oneness. Whatever food is prepared,—rice, wheat, barley,—all that is myself ; for while the name and form of the food are false appearances, the basic Reality underlying them which is Existence, Consciousness and Bliss, is none other than myself. So too in the case of "food-eater" and "combiner." *Food-eater*: brâhmanas, kshatriyas, cattle, horses, etc.

I am myself also the combining agent, the Intelligence that brings about the combination of food and the food-eater.—Or, (to interpret it better), I am the Intelligence who brings about the combination of various objects, which, having no purpose of their own, are intended solely for the purpose of another being, so that it might serve as the food of that other being, the food-eater.

I myself, the Âtman, of the nature described above, am the connection between food and food-eater, the connection as perceiver and objects of perception. There exists nothing else except myself.—(S).

The enlightened one sees in himself the Self who is devoid of action and of the several factors concerned in action.—(S).

The threefold repetition of "I am food" etc., implies extreme regard for the knowledge, which is thus expressed with a view to create confidence in the minds of those people who betray want of faith.—(S).

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I am myself the one who brings various elements together, as for instance, a king who collects an army, and the like.—Or (to interpret it in another way), I am the maker of verses, *i. e.*, the poet.

The threefold repetition in these cases shews that all food, all enjoyers, and all poets are here referred to. To be all these, one must necessarily be one with all. The threefold repetition is also meant to inspire confidence, as in the case of swearing. Such threefold repetition is often resorted to both in the Veda and in common parlance. People say "I swear thrice before you." The Veda says: "Thrice real are Devas." *

I am the First-born of the existence, *i. e.*, of this universe comprising the corporeal and the incorporeal objects. Prior to all gods, I am the centre of immortality; that is to say, the immortality of all sentient beings is rooted in me.

I existed even prior to the whole universe made up of forms and formless objects, of food and the food-eater; that is to say, I am devoid of this universe; I am of quite a distinct nature. The *sruti* says, "That eats nothing whatever." † Even prior to Devas I was; *i. e.*, I existed ever before the manifestation of jivas or separated intelligences; I was pure, without separation of any sort. I am the centre of the immortality of the Devas, because I, the Self, the Pratyagàtman, am the cause, the basis, of their immortality; or because the liberation of the individual intelligences consists in their realisation of identity with me, with Brahman.—(S).

* Tai. Sam. 6-3-10. † Bri. Up. 3-8-8.

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I am Brahman's First-born, the Hiraṇyagarbha, the first evolved entity, because, Átman is the Reality underlying the phenomenon called the Hiraṇyagarbha. I existed even prior to Indra and other gods, these latter having been created by Àtman, as the *s*ruti says :

> " It created still further the most excellent kshatra (power), namely those kshatras among Devas—Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛityu, Îsâna." *

I am the prop of moksha, like the knave of a wheel, which is the support of the wheel and its spokes, inasmuch as in the words " the knower of the Self crosses beyond sorrow"† the *s*ruti teaches that knowledge of the Self leads to moksha.

Whoso giveth &c. : Whoever gives food to the seekers of food, *i. e.*, whoever teaches that I myself am in the form of food, he preserves it as it is, without losing ; but if one does not give food in proper time to those who seek it and eats it himself, such a person who so eats,—him I myself, who am food, will eat up at once as one eats food.

The teacher who teaches me, the Paramàtman, to his disciples, he alone saves his disciples by imparting to them the knowledge of the Paramàtman.—Or, if a person generously gives me to Brâhmaṇas, etc., for eating, such a person alone saves the Brâhmanas. The Yájniki-Upanishad, after speaking of the evolution of things, such as food, in order, says : "Therefore he who gives food gives all

* Bri. Up. 1-4-11. † Chhà. Up. 7-1-3.

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these." * That is to say, the Paramâtman who is to be taught, and the food which one gives to another, are both myself. I, in the form of the Devatà presiding over food, eat up the greedy miser who eats all food by himself without giving it to others; that is to say, I ruin him by hurling him into hells such as the Mahâraurava. The *sruti* says: "A perfect sinner is he who eats alone." † The *smriti* also says "Sin do those sinners eat who cook food for their own sakes." ‡

(*The opponent*) :—If so, then I am afraid of moksha, of this oneness with all. Let me have *samsára* only, since, even when I am liberated from *samsâra*, I, becoming food, shall be eaten up by food.

(*Answer*) :—Do not be so afraid; for, the enjoyment of all desires has been spoken of from the standpoint of ordinary experience. The enlightened one, having become one with Brahman by knowledge, rises beyond the world of our ordinary experience comprising things related as food and food-eater set up by avidyá. To him there exists besides himself nothing else, of which he may be afraid. Therefore one need not be afraid of moksha.

(*The opponent*) :—If so, why does the *sruti* say, "I am food," "I am food-eater," etc. ?

(*Answer*):—The food and the food-eater we commonly speak of are mere phenomena and exist only in name; they do not exist in reality. Though they are such,

* Op. cit. 50. † Tai. Brá. 2-8-8. ‡ Bhag. Gitâ. 3-13.

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still, with a view to teach that the phenomenal world emanates from Brahman and has no existence outside Brahman, and with a view to extol the unity of the Self with Brahman attained as the result of Brahmavidyâ, it is said "I am food, I am food-eater," etc. To him who has become Brahman by the destruction of avidyà, there is no trace of fear and other evils which are all caused by avidyá.

I the whole being destroy : As the Paramesvara, I destroy the whole being, this whole universe which is the resort of all creatures from Brahmâ downwards, and in which all creatures take their birth.

On becoming Brahman, the Real Infinite Consciousness, I dispel the whole being set up by avidyà, as the Sun dispels the night's darkness, and remain all alone.—(S).

It was I who, as Îsvara, destroyed the whole universe at the time of Pralaya or Dissolution.

Light like the sun : like the sun my light is ever luminous.

Just as the sun is self-luminous and shines without the aid of other lights, so I am the self-luminous consciousness, shining without the aid of the eye or any other medium.

Knowledge ensures Bliss.

य एवं वेद । इत्युपनिषत् ॥ ११ ॥

॥ इति दशमोऽनुवाकः ॥

11. Whoso thus knows. Such is the Upanishad.

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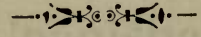
To him who, controlling the senses and the mind, abstaining from all outward concerns, endued with perfect endurance and with perfect balance of mind—who, by mighty devotion, like Bhṛigu, attains the knowledge of the Paramâtman as imparted in these two vallîs,—to him accrues all the fruit described above. Amen !

The fruit mentioned above accrues to that person who realises, through Annamaya and other selfs, the Àtman, the One Partless Bliss, spoken of as "Brahman, the tail." Though it has been already said that the enlightened one attains this fruit, still it is repeated here with a view to shew that the enlightened one alone attains the fruit and that the enlightened one does necessarily attain the fruit.

THUS ENDS THIS UPANISHAD.



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